MUGHAL RELATIONS WITH THE REGIONAL POWERS RAJPUTANA AND DECCAN STATES, "1556-1707 A.D"

Thesis Submitted in Fulfillment of the

Requirements for the Degree of

Doctor of Philosophy

In

HISTORY

By

JEEVAN SINGH

Under the guidance of

DR. DINESH MANDOT

BHAGWANT UNIVERSITY

AJMER, RAJASTHAN, INDIA

2024

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ABSTRACT:

The present topic holds considerable importance as it broadens our understanding of medieval Indian history by offering valuable insights into the **"*Mughal relations with the Regional powers Rajputana and Deccan states "1556-1707"*** in respective of political, strategic, economic and art and architectural filed.

The Mughals entered Rajputana with the arrival of Zahir-ud-Din Mohd Babur through the battle of Khanwa, whereas they enter the Deccan states during the period of Jalal-ud-Din Mohammad Akbar (1556-1605). It was policy of the Mughal Emperors to identify those areas which were very much concerned with their local resources. The Rajputana enjoyed the status of Independent states most of the times from early medieval period onwards. The Deccan states were far from Delhi and Agra consequently, they also worked in accordance with their own culture. Except Ala –ud Din Khaliji (1296-1316) no Sultan was able to maintain his sovereginity in Deccan in a continuous process. Mohd Bin Tughlaq (1325-51) tried to annex Deccan states to Delhi, but he was filled in his objectives. However, the Mughal Emperor Akbar perceived India as one country and all the local rulers had to accept Mughal sovereginity. He found Rajputana and Deccan states were strategically very useful for the Mughal Empire. The Rajputana was well connected with the Delhi and Agra through land routes, whereas Deccan states were covered with the coastal areas. Consequently, both Rajputana and Deccan states were strategically important for the Mughal Empire. The study of Rajputana and Deccani states in Mughal India is significant because of the Mughal Emperors not only cared for the cultural sentiments of the Rajputs and Deccan, but they also shared economic, strategic, art and architectural, military and geographical development with the inclusion of persons from Rajputana and Deccani states.

The present study is based on both contemporary and modern works. The modern Mughal texts such as Abul Fazl's *Ain-i-Akbari* and *Akbarnama, Shahjahanama* by Inayat Khan, *Padshahnama* by Abdul Hamid Lahori, and *Tuzuk-i-Jahangiri*. Saqi Mustad Khan's *Maasir-i-Alamgiri*, Ishwar Das Nagar's *Futuhat-i-Alamgiri*, and Khafi Khan's Muntakhab-*ul-Lubab*. Vir Vinod *Mewar Ka Ethiyas*, Dr. R.K. Gupta & Dr. S.K. Bakshi, *Studies in Indian History*, Col. James Tod, *Annals and Antiquities of Rajasthan, or Central and Western Rajput States of India, Rajasthan Through Ages. Rajput chivalry and martyrdom*, Goetz, Harmann, *The Art*

and Architecture of Bikaner State, Ebba Koch, *Mughal architecture* have been examined.

The foreign perspective on the *Mughal relations with the regional powers Rajputana and Deccan States, "1556-1707*", has been looked upon through the writings of travelers like Bernier, Frederick Augustus, Francisco Pelsaert, George Forster, Jean Baptist Tavernier, Niccolao Manucci, and among others.

After considering the Primary Works, Foreign Traveller Accounts and some Modern Works, the research has been completed entitled as, *"Mughal Relations with the Regional powers Rajputana and Deccan states, "1556-1707 "* which is divided into five chapters.

In first chapter, entitled, *"Strategic and Economic Importance of Rajputana and Deccan"* discusses the preservation of strategic and economic security, which was a significant concern for the Mughal emperor regarding the protection of the Empire. It highlights how Emperor Akbar perceived India as unified country, where all the local rulers had accept Mughal sovereignty. Both the Rajputana and Deccan states were strategically and economically vital to the Mughal Empire.

In Second Chapter, entitled as, *Mughal Policy for the maintenance of relations between Rajputana and Deccan.* In this chapter I have tried to demonstrate how Mughal Emperor work with the various political Identities of Rajputana and Deccan states, and how these states accepted the sovereignty of the Mughal Empire. When Rajput worked exceptionally successful in military campaign, their *mansab* were significantly increased. For Example, Raja Man Singh mansab was elevated to 7000 *sawar* and 7000 *zat*. Rana Raj Singh received five lakh *inam* (rupees) as a reward from Aurangzeb, who also increased his mansab from 5000/5000 to 6000/6000 (1000 *du-aspa sih-aspa*). The highest-ranking Mughal prince, Maharaja Jaswant Singh of Jodhpur, held the title of Haft Hazari and possessed 7,000 horses, 5,000 of which were *Do Aspa and Sih Aspa* (means two or three horses). Additionally, in this chapter, I have also mentioned in details about wide ranging of expansion of economic organization, trade routes, and varied merchant classes in the villages and towns in Rajputana and Deccani states. I have also discussed the development of regional architecture, highlighting the synthesis of Rajputana and Mughal architectural styles in India. Furthermore, I have mentioned how the Persian architecture influenced the Bahmani kingdom, as well as the architectural developments in Ahmednagar, Bijapur, Golconda and Marathas territories.

In chapter third, entitled, *"Autonomous States of Rajputana and Deccan states"*. In this chapter I have discussed how, despite being politically divided, the Rajputs rulers focused on cultural development within their own states. As a result, both art and architecture were developed according to local identities and as symbols of royal authority. For example, *Puskar* temple on the lake, one of the oldest temples, helps to illustrate how architecture began to develop in Ajmer. There are noticeable changes in Rajputana paintings before Mughals period onwards. I have also provided details about the various types of weapons used by Rajputana, Deccan, and Marathas rulers used in their military campaign, such as i.e, Swords, Bichhva, Panja, Bows and arrows, Khanjar, Tiger-jaw etc. Additionally, I have mentioned how Shivaji won the battle against Afzal Khan by swift using the Baghnakh.

In chapter fourth, entitled, *"Mughal political and Economic benefits and problems with Rajputana and Deccan"* I mentioned that Rajputana was the region consisting of several states, including the major one such as Amber, Marwar, Ajmer, Mewar, Jodhpur, Jaipur, Bikaner and Bundi etc, Mughal emperor Akbar regarded the states of Rajputana as essential for the extension of Mughal authority across different regions of the Mughal Empire in India. Therefore, he decided to bring most of the states of Rajputana under the sovereginity of Mughal Empire. This chapter examines several items, including cotton, silk, opium, salt, indigo, and saltpeter, produced in both Rajputana and Deccani states during the Mughal period. I also outlined the difficulties encountered by the rulers of Rajputana and Deccani states in their interactions with the Mughal Emperors.

In Chapter Fifth, entitled as, *"Rajputs and Deccani's in the Administration of the Mughal."* I have mentioned that Mughal Emperor Akbar initiated a policy of incorporation the Rajputs of Rajputana into the administrative service of the empire. However, the Mughal Emperors included large numbers of Rajputs Zamindars, *subedars*, *mansabdars* for the expansion of empire in Rajputana because they held strong forts for their defense. According to them, there were some two or three hundred *rajas* or ruling chiefs that possessed very strong forts. As Mughal authority expanded in the Deccan, there emerged a notable influx of Deccani individuals and Marathas into their administrative ranks. The Mughal policy towards the Deccan was influenced by various factors, including, administrative, economic and strategic issues.

Key Words: *Banjaras, Baghnakh, Bhala, Burj, Chungi, Dakhni Qalam, Durg, Gaddi, Garbhgriha, Guerilla, In'am, Warfare, Kachawaha, Kunds, Mahal, Mansabdari, Nazar-Pahani, Paidalsena, Peshkash, Pran Piyara, Qaum, Ragamala, Rahdari, Subedhar, , Tableas, Tika , Ustads, Watan Jagir. Zat.*

CHAPTER -1

STRATEGIC AND ECONOMIC IMPORTANCE OF RAJPUTANA AND DECCAN:

The preservation of strategic and economic security had been a source of serious concerned for Mughal Emperors about protection of the empire. The Mughals entered Rajputana with the arrival of Zahir-ud-Din Mohd Babur through the battle of Khanwa, whereas they enter the Deccan states during the period of Jalal-ud-Din Mohammad Akbar (1556-1605). It was policy of the Mughal Emperors to identify those areas which were very much concerned with their local resources. The Rajputana enjoyed the status of Independent states most of the times from early medieval period onwards. The Deccan states were far away from Delhi and Agra consequently, they also worked in accordance with their own culture. Except Ala –ud Din Khaliji (1296-1316) no Sultan was able to maintain his sovereginity in Deccan in a continuous process. Mohd Bin Tughlaq (1325-51) tried to annex Deccan States to Delhi, but he was filled in his objectives. However, the Mughal Emperor Akbar perceived India as one country and all the local rulers had to accept Mughal sovereginity. He found Rajputana and Deccan states were strategically very useful for the Mughal Empire. The Rajputana was well connected with the Delhi and Agra through land routes, whereas Deccan states were covered with the coastal areas. Consequently, both Rajputana and Deccan states were strategically important for the Mughal Empire.

Mughal economy was primarily based on the revenue, which largely came from land. The political economy of the Mughal Empire was heavily reliant on the successful collection of land revenue, particularly throughout Rajputana. The Deccan States were far away from Delhi and sought to share the revenue from these areas in the form of tribute, known as *peshkash.* The other socio-economic activities such as trade and commerce, and collection of taxes from non- agriculture activities, were also under the security cover of the Mughals. As a result, it became mandatory for the Mughal Emperor to provide security and safety for these classes of non-agriculture activities.

The upkeep of strategic and economic security was the chief responsibility of the Mughal Emperor and their officials, who were appointed to different departments in their respective areas, such as *jagirs* and *khalisa* land. There was a general

perception that the management of strategic affairs in Rajputana and the Deccan states primarily involved the Mughal *subedars, faujdars, jagirdars, and kotwals.* However, the core responsibility for security lay with the policies formulated by the Mughal emperors.

From the period of Emperor Akbar onwards, the Mughal influence shaped the political life of these two states. Strategically, this allowed the rulers and people of these regions to recognize that the Mughals were concerned with areas that were not under their direct control.

1.1.Safety Measures and Economic Importance of Rajputana State:

The territory governed by the Mughal emperor, situated on the strategic position, posed issue of security and law and order for the Mughals in Rajputana. To control the security situation in Rajputana, given its strategic importance, and to eliminate the causes of rebellion or alliances of regional groups against the Mughals, a new arrangement was needed. This arrangement aimed to establish an alliance with these groups to maintain the political and economic might of the Mughal Empire in Rajputana.[1] Recognizing the strategic significance of Rajputana, the Mughal emperors planned to make the Rajput rulers of Rajputana their political partner. This plan was successfully implemented when Raja Bharmal *Kachawaha,* the Ruler of Amber (Jaipur), expressed his desire to ally with the Mughal emperor. Raja Bharmal joined Akbar's service and was granted a *jagir* in Mewat. When the majestic parade reached *Sanganer* near (Jaipur), Raja Bharmal and his relatives, excluding his eldest son Bhagwant Das, who was not here to present to look the family, were introduced to the Emperor by their supporter, Chaghtai Khan. The Raja was filled with happiness after meeting the Emperor.[2] It was only during the Gujarat Campaign of 1572-73, that they rose to prominence. It was the first time that a Rajputs was selected to oversee after the affairs of the empire. Raja Bharmal performed his duties with great self-confidence and intelligence, earning the admiration and respect of the contemporaries. Raja Bharamal organized a defense force and sent it to support the Munim Khan. He also had arranged and dispatched another force under the command of his nephew Khangar, against Ibrahim Husain Mirza, who had alienated himself from his brothers in Gujarat and had attacked Punjab and western Uttar Pradesh. Akbar seemed to be pleased with the Raja for his well-organized supervision of the capital.[3]

Like the Rajputs, the Mughals Emperors also paid special attention to the construction of fort to strengthen their strategic and security of the empire. They constructed many forts on the significant strategic location in the empire. Fortresses were generally constructed near a water supply, often on the top of hills. The location of fort was chosen based on its strategic importance, and if a water source was not nearby, an artificial stream was constructed around the fort to provide protection from raiders. The forts were generally encircled by trenches or ditches, and beyond them, dense forests of bamboo and trees were cultivated to impede the advance of enemy forces. If the geographical conditions were unsuitable for this purpose, vegetation was cultivated to impede the cavalry. The fort's gates were shut and fortified with wooden or iron beams. In several instances, multiple extensive circular walls were erected, complicating access to the castle. The forts walls were often equipped with machicolations and topped with parapets. These forts were constructed to be robust and efficient during prolonged sieges. Locally sourced material, such small stones, bricks and mud from the region, were commonly used for the construction of these fortresses. Nearly every area of the Mughal Empire was interconnected by land roads, while maritime routes linked the coastal sections of the empire. All these routes had a crucial function as bustling commercial pathways, where the transportation methods appropriate for the specific geographical region incurred the standard merchandise tariff during the Mughal era. These factors indirectly increased transportation costs both on land and at sea. Therefore, a study of these factors seems significant under my research.

On the land routes, there were two main types of safety measures implemented, which economically affected the smooth flow of transport. First, there were security measures on the routes, and second one, more importantly, the imposition of various legal and illegal toll and taxes, commonly known as *rahdari.* Security on the roads and facilitation of trade and commerce were crucial to protect traders moving supplies of food grains and essential items from one area to another. The Rajputs and Kolis created disturbance and insecurity on the highways. These Rajputs, known for bravery, were also involved in theft, robbery, and seditious activities on the highways. Even during the period of Akbar, ensuring the security condition of royal travelers was priority. The Mughals Emperor established *sarais* (rest houses) and *thanas* (police stations) on the highways to safeguard traders.[4] Records from the European travelers provide information about the security

conditions on the routes through Rajputana**.** These tales indicate that numerous roads were overtaken by bands of thieves and robbers. In 1596, Abul Fazl documented that one lakh muhar, allocated for procuring arms for the forces in the Deccan, was stranded at Gwalior due to the perilous conditions along the Surat-Agra routes via Burhanpur. Consequently, protection was arranged for the safety of these shipments.[5] During Aurangzeb reign, the roads and highways passing through the region of Rajputana were also considered unsafe.[6]

Mughal emperor established a route from Surat to Agra via Ahmadabad, Borach, Roha, Baga, Merta, Ajmer, Bandar, Sindri, Bayana, Fatepur Sikri, and Agra. These routes were significant because they connected Surat, the busiest port during Mughal Empire with Agra, the Mughal capital.[7]

Emperor Akbar's journey from Agra to Ajmer, involved several important routes leading to Surat. These routes includes, Mandhaka (Skindra), Fatepur, Juna Karsha, Basawara, Toda, Kolawali, Dossa, Hansamahal, Suganir, Neota, Jhak, Skhni, Kajbil, and Ajmer. Akbar introduced a new practice measuresing troad by constructing wells and Inns along these routes. He also issued order for planting of trees on both sides of these routes.[8]

Mohd Arif Qandhari, the writer of *Tarikh-i-Akbari,* wrotes that emperor Akbar ordered the improvement and preservation of highways for the security and comfort of travelers. He also directed the erection of towers *(minars)* from Agra to Ajmer at intervals of one hundred and forty Akbari *Karons Kos*). Rest houses were building at each *kos*. Horns of dear or stag were placed on these towers (*minars*) to guide travelers and prevent them from losing their way. There were approximately three or four hundred horns on these *minars.*[9] The author of *"Akbar and His Age*, A *Symposium*, that the *Mansabdari* system was a key aspect of Mughal administration for protecting the empire. Moreover, the agricultural production under the Mughals fostered trade, which contributed to urbanization and technological innovation, resulting in relative prosperity across a large part of the country. [10]

Through Rajputana Mughals Control Gujarat and its neighboring area:

The path to Gujarat traversed the Rajputana region, and securing this route was crucial for trade and the expansion of the Mughal Empire.[11] Akbar's Gujarat campaign marked a significant step towards strengthening his alliance with the Rajputs. Raja Bhagwant Das and Raja Man Singh were prominent allies of Akbar.

Other Rajput leaders, including Rai Sal Darbari of *Shekhawati*, were valued allies of Akbar, alongside some Hindus such as Raja Todar Mal and Rai Patr Das. The Mughals granted the Rajput Rajas autonomous sovereignty for the first time beyond Rajputana. Rai Rai Singh of Bikaner was granted authority over Jodhpur and Sirohi. Later, after Ibrahim Hussain Mirza had escaped from Gujarat, Rai Rai Singh and Ram Rai performed an outstanding service by conquering Nagor and beating him in a fiercely contested fight. Man Singh was also sent with an army at the start of the Gujarat expedition to apprehend the sons of Sher Khan Fuladi, who controlled Ahmadabad but had fled to Pattan with his family to avoid the Mughals. Even though Sher Khan's sons managed to escape, Man Singh was commanded by Akbar for capturing their hand luggage and returning with a wealth of loot.[12]

According to Sir J.N Sarkar, the practical working of the police system and internal security of these routes is difficult to assess, as indigenous sources on this aspect are scanty. In the region of Gujarat and Malwa, where the presence of robbers was observed, the protection of merchants was appointed by the Mughals. Emperor Jahangir also took a lot of steps for the safety and wellbeing of his empire. He firmly fixed the golden chain of justice *(zanjeer-i-adl),* so that those who were exploited and did not received justice on time due to government hypocrisy could came and shake this chain to attract ate attention of Emperor Jahangir.[13] Edward's Terry in 1617 A.D., wrote about his journey from Surat to Mandu, noting that the forests and terrain between Surat and Mandu were inhabited by robbers, making travel on these highways unsafe. Therefore, merchants hired protection guards to keep their property safe from thieves and robbers. They also employed courageous men, such as Rajputs, as their guards. These Rajputs were trustworthy and willing to risk their lives to protect the lives and merchandise of those who hired them.[14]

Emperor Shahjahan (1628-1707 A.D) like his predecessors took numerous steps for the protection of highways and roads. He selected watch guard and to make highways safe from thief and robbers. It was authorized to these officials to check the merchants and permit of travelling from one place to another.[15]

Aurangzeb (1658-1707A.D) also put immense importance on the security and wellbeing of the merchants. According to Tavernier, during the reign of Emperor Aurangzeb, the *carvans* passing through the Deccan roads were robbed. He ordered to cut the head of those robbers who plunders the merchants.

1.2.Strategic and Economic Importance of Deccani States:

The Nizam Shah of Ahmednagar, Qutub Shah of Golconda and Adil Shah of Bijapur were very much proud of their Independent status even some of them had, contact with Shah of Iran. These states were very much important from controlling the central India, Gujarat and Bengal. Therefore Mughal Emperor Akbar decided that a check on their independent activities were to be put on them by the Mughal Emperor.

The strategic importance of the Deccani states was often broken-up by conflict between the Deccani, the Nizam Shah of Ahmednagar, Qutub Shah of Golconda and Adil Shah of Bijapur and Marathas as well as famines and drought. Throughout the Mughal era, a very elaborate military bureaucracy maintained peace and security in the Deccani states from the center to the hamlet. The Muslim King, the Marathas rulers, and the Mughal administrator of the Deccan all appointed military officers known as *Faujdar* or Havaldar in the Deccan states and *mamlatdar* by the Marathas in each district to guard the security of this areas. Similar to this, a police officer known as *Thanedar* would be stationed in each of the crown district‘s major town and villages.[16]

Deccan states were connected through coastal routes to Gujarat and Bengal. Through land route Deccani states were well connected with Central India. It is important to mention that Akbar first conquered Khandesh from there and then he moved to Ahmednagar. The first route connected Surat with Agra through western Rajasthan via Ajmer, Jodhpur, Jalor, Ahmedabad, Combay, and Broach were all stations on the original line between Surat and Agra in western Rajasthan. The alternative route, orientated eastward, traversed Khandesh and Malwa. Beyond Thalner, it traversed the Tapti roads to Surat, passing through significant cities such Gwalior, Sironi, and Ujjani. The interior districts may be linked to these primary routes by an alternative route. Commencing in Surat, Sir Thomas Roe journeyed eastward to Burhanpur, Mandu, and ultimately, Chittor, before proceeding west to Ajmer. This route in Rajasthan circumvented Mewar in favour of an alternative designation. An alternative road to the one through Sirohi and Jalor, which connected Jodhpur to Ajmer, was present in western Rajasthan.[17] Evidence from the trade routes suggests a sophisticated system that may enable the growth of a cohesive market across a significant portion of the Deccan.[18] The routes Agra–Golconda via Burhanpur

and Daultabad, and Golconda–Surat via Goa and Bijapur were interconnected in Deccan India during Jahangir's reign.[19]

Two significant disparities existed between Akbar's land policy and that of ShahJahan. That was a complex plan for generating revenue and allocating it to various departments. The second one addressed the remuneration and duties of the *krori*, (*kror dam* collectors). The monthly wage of the company's peons in Surat and Ahmadabad in 1634 was five to seven *mahumudis* (about four shillings and seven pence). In 1636, three *mahmudis* elevated the salary scale.[20]

During the period under examination, Malik Amber (1604–26), the prime minister of the Nizam Shahi kingdom, may have been the inaugural notable public person to address the agricultural system in the Deccan. He established a glance-survey system (*nazar-pahani*)[21] and abolished land revenue collection through farming, probably a modification of the Mughal system of north India. He has classified the irrigated and dry land into two categories: Khalisa, which is fully taxed, and *in'am*, which is exempt from taxation. The maximum land revenue rate for Khalisa land was established to be between one-fourth and two-thirds of the produce, contingent upon the soil quality. The peasant had the discretion to choose between cash or products as remuneration. Revenue derived from land was merely one of various types of levies collected. Subsequent to Malik Amber's implementation of the aforementioned tactic, the Marathas would ultimately embrace it. Furthermore, he recognized the peasant's private land ownership and removed hereditary officials such as deshmukhs and despandes from their intermediate functions in land revenue collection, while permitting them to retain traditional rights and privileges, including *in'am* land. He thereafter issued the official directive to the village headman to collect land revenue.[22]

The quantity of Mansabdars significantly increased under Aurangzeb's reign. Owing to his parsimony, he exercised caution in issuing *Barattes*[23] (orders for monetary disbursement bearing the King's signet), nevertheless he continued to bestow *Khillats* (Robes of honour). [24] The Mughal Empire declined due to Aurangzeb's Deccan policy, which focused on enlisting men and deploying them to combat in Burhanpur, Golkonda, and Bijapur. To eliminate the Marathas, the Emperor deployed all available resources—transportation, carts, camels, horses, and personnel—to the south. Notwithstanding this, his irrational Deccan plan involved terminating trade and subjecting his populace to starvation. [25] Aurangzeb's

accumulation of wealth was not the result of an altruistic policy. An antiquated policy of "killing the goose that lays the golden eggs" resulted in this outcome.[26]

1.3. Importance of Topography of Rajputana states:

Rajputana was situated in the northwestern region of India, spanning latitudes 23.3° N to 30.12° N and longitudes 69.30° E to 70.17° E, including an area of approximately 342,274 square miles. The desert region of Rajputana holds distinct geographical significance for Mughal India.[27]

The geographical expansions of the Rajputana states include a north-western group consisting of Jaisalmer, Jodhpur (Marwar), and Bikaner, and a north-eastern territory comprising *Shekhawati* (Jaipur) and Alwar. The regions of Bharatpur, Jaipur, Dholpur, Karauli, Bundi, Kotah, and Jhalawar are classified as belonging to the eastern and southeastern territories. Travelling from south to west, one will encounter Banswara, Partabgarh, Udaipur (or Mewar), Dungarpur, and Sirohi. Ajmer-Merwala, the Kishanganga state, the Shahpur and Lawa chiefships, along with a segment of Tonk, are situated centrally.[28]

In addition, Pakistan is adjacent to the borders in both the north and the northwest. To the east lies Punjab and Uttar Pradesh; to the south and east is Madhya Pradesh; and to the west and south is Gujarat. The Aravalli Hill Range, extending from the north to the east and south to the west, is a prominent geographical feature in Rajputana. The Indus River flows in a remarkable parallel to the Aravalli Range from the northwest to the southwest. The enormous Thar Desert, located to the north-west, has historically functioned as a more strategic barrier for military forces than the Indus River. The fortifications of the Rajputana states were meticulously maintained and challenging for external forces to penetrate, as the majority of the region's forts were constructed on elevated terrain.

Two natural divisions, extending northwest and southwest of the Aravallis, partition the Rajputana state. The original stretch begins in Sind and extends westward along the southern Punjab border to a site near Delhi in the northeast. This region transitions from dry wasteland in the far west and northwest to somewhat productive and arable territory in the northeast, reflecting a steady enhancement in water management and soil quality.[29]

The wide desert covering the entire Rajputana-Sind Frontier stretches from the Rann of Kutch to the north, past the River Luni. This route is located between

Jaisalmer and Jodhpur in the northern desert. This region had numerous characteristics, including vast hill ranges, elongated rocky woodlands, and linear ridges. Ajmer is situated among the scattered hills that extend eastward towards the slopes of Jaipur. The Aravalli range stretches northward from Ajmer, creating a division between the arid regions to the north and west and the fertile areas to the south and east.

The second division of Rajputana states is situated to the southeast of the Aravalli range, covering a significant and rich area. It initially advances in a south-easterly direction from Abu and thereafter extends eastward, delineating the northern boundary of Gujarat and Malwa. At its convergence with Gwalior, it subsequently diverges northward, tracing the trajectory of the Chambal River till it progresses into the United Provinces. This track displays a completely unique quality. The landscape comprises vast hill ranges, huge rocky terrain, woodlands, rivers, and broad valleys defined by rich tableland.[30] Beyond the highest and well defined range of Aravallis, running between Abu and Ajmer lies the Udaipur (Mewar) with an average elevation of 800 or 900 feet above than the plain on west. On the eastern side the area including long parallel ridges, high hills and deep George. Towards the south – western corner of state consisting of hills and valley, covered mostly with vegetation. This area is identified as the unique Hilly Tracks of Mewar. The southeastern region of Rajputana was augmented by irrigation from the drainage of the Vindhyas, which was directed northeastward by the Banas and Chambal rivers.[31]

The Aravalli Hill ranges of Rajputana held substantial importance throughout the Mughal period. The cities of Alwar and Jaipur are located among these clusters of hills. Alipur is the highest point at approximately 1357 feet above sea level, possessing considerable local significance within the Bharatpur state. The Karauli hills, located to the south, ascend to an elevation of 1,600 feet. To the southwest, a minor range extends from Mandalgarh in Udaipur, heading northeastward through Bundi Territory to the neighbourhood of Indargarh in Kotah. The hills exhibit a significant slope reaching over 25 kilometres along their southeastern side, providing multiple access roads and walkways to the town of Bundi. The Mukandwara hill range extends through the southwestern district of Kotah, from the Chambal River to regions beyond Jhalrapatan, distinguished by its two distinct hills. Rajputana is entirely located inside a sandy desert, extending southwest of Jodhpur state, near

Barmer, where two hill ranges ascend to an elevation of 2000 feet. The southern states exhibit a unique geography characterized by steep landscapes, particularly in Banswara, Dungarpur, and the southernmost area of Mewar.[32]

The topography condition of Mewar was suitable for the native inhabitant but the air and water was not incompatible, especially to the Mughals. According to J.N Sarkar, in the hilly terrain of Rajputana, the Mughal cavalry lost its mobility. The harsh climate and rugged terrain were unsuitable to the Mughal army, as the artillery could not move quickly and their food supply was exhausted. This factor became a crucial asset for the Rajput rulers of Rajputana in their conflicts with the Mughals. This geographical condition had the most profound impact. The mountain range's location to the west, east, and south made the region inaccessible from those three directions. The topographical condition decided the course to the Mughals campaign and the retaliation of the Rajputs. The strategic positioning of particular Rajputana hills, forests, and passes significantly obstructed the Mughals' progress. Topographical condition of the Rajputana was unsuitable for the Mughals in order to develop their communication lines, food supply and war material in Rajputana. The topographical features provided a considerable advantage to the Rajput chiefs and soldiers rather than a disadvantage. A new type of warfare had been devised. Strategic measures were utilised to avoid direct confrontation with the Mughals. During the Battle of Haldighati, an innovative strategy was utilised, marked by guerrilla warfare techniques designed to weaken the Mughal forces by disrupting their food supply. The amalgamation of natural and artificial barriers limited the Rajputs, while the geographical isolation of Mewar, or Rajputana, fostered a perception of being forgotten by the world, leading to its own oblivion to external affairs. Under these conditions, the inhabitants fostered a disciplined lifestyle akin to Spartan principles, coupled with a deep reverence for their cultural heritage and the achievements of their ancestors.[33]

The nature of topography of Rajputana shaped the cultural Identity of Rajputana creating sense of pride, cultural Identity and confidence in terms of self –defense against the external power. The people of Rajputana found it favourable to walk behind their own rulers who were culturally the same as the local people. It is important to mention that the Mughals were not comfortable in hot climate and desert areas like Rajputana. Therefore, the local Rajputs were very favourable for them for keeping Rajputana as the partner of the Mughal Empire. But when Rajputs did not get

due respect from the Mughal, they show their strength against the Mughal emperor. For example, During Akbar period Maharana Partab Singh of Mewar and During Aurangzeb period rulers of both Mewar and Marwar fought against the Mughals.

1.4. Importance of Topography of the Deccani States:

Western Ghats served as the defense line of the Deccani states. They not only obstructed the entry of the other forces into Deccan but they also gave encouraged the rulers and people of the Deccan to determine the boundaries of their own states. Moreover, Deccani states were full of hills and rivers. Both of them strengthen security and economy of the Deccan States.

The Deccan states were surrounded by the Western Ghats in the west, which sheltered the entire western coast like a long wall parallel to the Arabian Sea, while the Eastern Ghats protected the eastern coast of the region. The Sahyadri hills are located in the west, with their extension, the Anamalai Hills, in the farthest south. Spurs running eastwards into the plateau, likes ribs form a spinal column, and between every two such spurs flows a tributary that collecting rainwater of its adjoining hill and carrying it down to the Bay of Bengal as a vast, many branched ever- widening rivers, the great Godavari, Krishna and Kaveri. Thus nature has cut the Deccan states into many remote regions, each with poor resources and difficulty of contact with its neighbours. Hence, the Mughal Emperors facing hardship of their armies to occupy these regions in such rugged terrain, and usually suffered out even they have to go through these region. [34] Inspite of geographical hindrance like the Vindhya and the Satpura ranges, the whole of India from Himalayas to cape Comorian possesses as well as a cultural unity. Except Aurangzeb no Mughal Emperor was successful or planned to annex the Deccan states. Even when Aurangzeb invades Bijapur and Golconda Empire, he had to live there for 26 years, which contributed to the deterioration of the Mughal Empire. According to Sir J.N Sarkar, "the Deccan became an ulcer for the Aurangzeb".

The Deccan hill ranges, especially the Sahyadri, are often covered by huge forts, elevated above the lowlands, features steep slopes and have artesian water supplies available either on the flat tops or the sides. These forts are nature's gift, providing people with a shelter where they could find safety after being defeated in a pitched battle in the plains below.

The Deccan States except for a few short periods has been divided into small kingdom, i.e Ahmednagar, Berar, Bijapur, Golconda and Maratha under my study, and each confined to its own corner and unable to present any united opposition to the Mighty Mughals attacks.[35] The Physical geography of India has also prescribed the campaigning season. There can be no campaigns during the three months of the monsoon season, from June 15 to September 15, because the river overflows, roads became inundated like pools, fields are submerged, and higher villages appear as islands encircled by a sea of water. Thus, the geographical condition played a significant role in the emperor's decision to plan a pitched battle against his opponents.[36] Even in modern times, Deccan states are very much concerned with their local cultural in term of language, dresses, food, houses and festivals, etc.

1.5.Mughals Relation with Rajputs Chiefs:

From Babur's period it was very clear that the Rajputs were capable to maintain their own socio-political identity, as it was *Sisodia* Kings Rana Sangram Singh and Rana Sanga who tried to defend his political identity against the Mughal. Though in the battle of Khanwa the Mughal were successful against the Rajputs of Mewar, local ruler of Mewar remains intact. Similarly the Mughal emperor, Nasir-ud- Din Muhammad Hamayun received support from the Rajputs against the Afghan which realized the Mughals, that the Rajputs could be better partner of the Mughal Empire than the Afghan. The topography of Rajputana also influenced the nature of relation between Mughals and Rajputana rulers. Mughals were very much convinced that the states of Rajputana were better managed by its local rulers than their own direct control. It is evident that almost all the states of Rajputana remained their autonomous status, throughout 16th & 17th century.

Akbar Rajput policy developed slowly in between 1560 -1572. His first step was to make friendship with the *Kachhwaha* rulers of Amber and to seal the friendship by a matrimonial alliance. He then carefully turned his mind towards Maldeo. But Maldeo died in 1562 before the issue could be completed. From 1562 onwards, the rulers of Mewar should have thought that a conflict with the Mughals was unavoidable, as for Akbar is concerned it was purposefully to bring Rajputana under his domination. In 1567, the capture of Chittor was important to Akbar for various reason i.e it was the symbol of the might of Mewar, it supervised the shortest route of the Ajmer to Surat, and above all, it conquest

would give him control of entire eastern Rajputana extending up to the hill of south of Rajputana. He also anticipated that the conquest of Chittor would have a deep psychological effect all over the Rajputana.[37]

The *Kachhwaha* Rajputs of Amber constituted a significant faction within the Mughal Empire. The ruling chief of this principality, Raja Bharmal, was among the initial Rajput monarchs to acknowledge the sovereignty of Mughal Emperor Akbar, thus solidifying this alliance by uniting his daughter in marriage with the emperor. The Mughal emperor, in return, granted him a distinguished mansab and prominent roles within his government. Several further relatives from his family lineage, Man Singh,[38] Raja Bharmal, Bhagwant Das,[39] Jaganath, Bhao Singh were held in high *mansab* by the Mughal Emperors. Prithvi Raj *Kachhawahas* was ruled in Amber, when the Mughal conquest of India. An early and significant connection was forged between the Kachhwahas and the imperial authority, as noted by Abul Fazl during the reign of Humayun. Raja Puranmal, the *Kachhwaha* chief, engaged in battle against the Mirzas and ultimately laid down his life in devotion to the Mughal emperor.[40]

The Mughal emperor Akbar journeyed to Ajmer, navigating through the lands occupied by the *Kachhwahas*, thereby enabling him to directly observe the realities and evaluate the conditions present in the area. A representative visited Akbar to enquire about the atrocities experienced by the Bharmal. Fortunately for the family, upon arriving in Deosa, while the villagers fled, the emperor enquired about the acts of brutality committed by Sharf-ud-Din on the local populace, and His Majesty consented to hear their grievances. Consequently, Akbar's answer was favourable; initially, Rupsi submitted, followed by the acknowledgement of Bharmal's offer of submission, which granted goodwill to the *Kachhwaha* family.[41] Shortly after their induction into the Mughal service, the *Kachhwahas*, through their diligence, garnered the steadfast trust of the emperor. A gathering of *Kachhwahas*, comprising Bhagwant Das, Maan Singh, Jagannath, Rupsi, and Bhupat, was present in the company of the Emperors. Throughout the remainder of Akbar's reign, the *Kachhwahas* sustained a position of considerable prominence and held important offices within the Mughal Empire. After the conquest of Chittor, Akbar followed a dual approach over the individual Rajputs states, by warning and praise, and segregate Mewar by conquering or winning over the dependent/subordinate states on its border. Thus in 1568, Rathambhor was captured, and Bundi made a Mughal

dependency. Soon after the chiefs of Marwar, Bikaner and Jasalmer submitted to Akbar, leaving Mewar alone to face the mighty Mughals.[42].

Maharana Kumbha sought to establish Mewar's rule over all of Rajputana and pursued this desire by an uncompromising campaign against any Rajput chiefs who rejected his overlordship.[43]Maharana Pratap Singh believed that unless he acknowledged Akbar as his sovereign, he would be compelled to engage in a protracted and arduous conflict to preserve his Rajput identity. He did not wish to diminish the regal grandeur of his dynasty and descend to the status of a mere serf or dependent; his only alternative was to prepare for warfare against the imperial armies.[44] G.N. Sharma articulated that the key to Akbar's success lay in his empathetic approach towards the Rajputs, upon whom the social structure of his empire was fundamentally dependent. Akbar was profoundly intrigued by their martial character, intellect, loyalty, and collaborative spirit towards the Mughals. He envisioned that a new India could emerge from a synthesis of social and political elements, achievable solely through the collaboration of the Rajputs and Mughals. Conversely, Maharana Partab Singh aspired for Mewar to exist as an autonomous entity. The consolidation of an empire under the suzerainty of Akbar reflects a profound ambition, ultimately leading to the erosion or obliteration of the Rajput race's distinct identity and autonomy. By aligning with the Mughals, his realm would cease to exist as an independent entity, relegating him to the status of a Mughal jagirdar, with his territory becoming a Sarkar or *pargana* under Mughal authority. He esteemed his state as a small, cohesive entity, racially and culturally autonomous, dedicated to maintaining its sovereign authority in the face of the Mughal emperors.[45] .N. Sharma, in his scholarly contributions regarding Mewar and the Mughal Empire, elucidates the concept of matrimonial alliances with the Mughal dynasty, suggesting the practice of sending a *"dola"* or offering his daughters and sisters to the Mughal royal family, akin to the actions of his fellow Rajput chiefs. He would never be the first man in his household to tarnish its reputation. He sought to maintain the esteemed legacy of his lineage, emphasizing the sanctity of heritage and the exalted nature of his ancestry. That is why he was prepared to risk everything to preserve the traditional purity by refusing to offer the hand of the Rajput princess of his dynasty to the Mughal harem.

In the year 1556, Haji Khan Sur launched an assault on Ajmer and Nagore, territories that were governed by Marwar. A number of adjacent Rajput leaders, such as Rana Udai Singh of Mewar and Rao Surjan of Bundi, provided their support in the conquest of both territories.[46] Akbar's intention to resolve the Mewar issue by diplomatic means is evidenced by his abstention from resuming hostilities or engaging in violence, as well as his dispatch of three missions from June to December 1573.[47] Akbar demanded that Maharana Partab should come to his court and offer his personal submission.[48] To the proud Rana this was an intolerable humiliation.[49] The failure of three missions must have convinced Akbar that a peaceful resolution to the Mewar issue, in relation to the Mughal Empire, which by this time had garnered the amicable support of nearly all Hindu rulers of Rajputana, was practically achievable, except for Maharana Pratap Singh's refusal to acknowledge their sovereignty. Consequently, he resolved to wage war against Mewar.[50] Apparently, the Rana and his *sardar* request on Akbar's recognition of special status of the Maharana in Rajputana. But Akbar's was only getting ready to treat him on par with the other Rajput rajas. This was the root cause of their differences. But Akbar completely misunderstood the Mewar temper and perhaps thought that Rajputana was lie down before him. He underestimated the determination of the Rana and his *sardars* to fight for their honour and prestige.[51] It is not necessary here to express in detail the different stages of Partab's war against the Mughals. For sometimes after the battle of Haldighati, Partab continued to attach to the traditional type of reputation warfare. [52] Akbar's conquest of Chittor was succeeded by the capture and capitulation of Ranthambore in 1559. The acquisition of Chittor held significant importance for the emperor, as it led to the subsequent recognition of Akbar's authority by nearly all prominent states of Rajputana, such as Jodhpur, Bikaner, Jaisalmer, Bundi, Sirohi, and Dungarpur. Rana Udai Singh, however, continues to safeguard his territory from his new headquarters at Rajpipli in the southern highlands of Mewar.[53]

Kachhwaha chiefs were not antagonistic towards Jahangir, except for Maan Singh. Upon his accession to the throne, numerous Rajput Rajas were commendably engaged in Mughal missions around the empire. The *Kachhwaha* chiefs who were in service to the Mughals encompassed figures such as Raja Man Singh, Bhao Singh, and Maha Singh, the progeny of Man Singh, Bhara Mal, Madho Singh, Raj Singh, Askaran, Ram Das, Raisal Darbari, Manhor, and Narian Das. Mughal Empire. The objective of Emperor Jahangir's campaign against Mewar, as delineated by Akbar's

strategies, was to compel Amar Singh to acquiesce to his authority.[54] According to G.N. Sharma, the treaty of 1615 A.D. effectively ended a prolonged conflict that lasted over a century between the Mughals and Mewar. This should be considered a substantial political victory for Jahangir and a remarkable personal accomplishment for Prince Khurram. The agreement between Amar Singh and Jahangir is based on a structure similar to that formed between a Mughal emperor and many Rajput chieftains of Rajputana. Although other Rajput leaders were required to attend the imperial *darbar* in person, Rana Amar Singh was an exception, as the emperor recognized that he would be represented by his crown prince. The practice of making marriage relationships with other Rajput lords and Mughal rulers was notably excluded from the conditions of the pact. Special allowances were afforded to the Rana of Udaipur owing to his esteemed repute among the Rajput sovereigns. This agreement ended the extended conflict between the Mughals and the *Sisodias*. It conferred privileged status upon Rana Amar Singh and highlighted the statesmanship and magnanimity of Mughal Emperor Jahangir and his son Khurram.[55]

Jahangir conferred the inheritance upon Bhau Singh, a younger son of Rajah Man Singh, asserting his decision with conviction, 'Since my princely days, Bhau Singh has provided substantial service to me,' and moreover declaring him as 'the most capable of Man Singh's sons.' Bhau Singh received the distinguished title of Mirza Rajah and was elevated to the esteemed rank of Commander of 4000.[56] Rana Raj Singh Rathore was promoted to the rank of 5000 not long after Jahangir became emperor of the Mughals. Also promoted was his son Dalip Singh, who had previously occupied the 500th spot. Rana Karan Singh became the monarch of Mewar after his father, Rana Amar Singh, died on January 26, 1620 A.D. The pact of peace in 1615 A.D. had brought about an internal and exterior serenity to Mewar, which was typified by him during his administration.[57] Moreover, Rana Karan Singh was privileged to govern during a period of peak ties between Mewar and the Mughal Empire.[58] This marked the inaugural instance of the Mewar court exhibiting significant interest in the internal dynamics of the Mughal court. The Rajputs and the Mughals maintained peace throughout this period due to the exceptional camaraderie and personal benevolence of the rulers of the Mewar and Mughal empires. Rana Karan Singh was never intended to enjoy the grandeur of his position for an extended period. He died in March 1628.[59]

Following the accession of Jagat Singh in 1628 A.D., the cordial relations between Mewar and the Mughals experienced a decline. Jagat Singh was an aspiring monarch. Overall, the Rana sustained a semblance of stability between his personal ambitions and the supremacy of Mughal Emperor ShahJahan by asserting his authority. Jaget Singh consistently forges amicable alliances with formidable adversaries while decisively vanquishing his weaker opponents. Nonetheless, the connection between Mewar and Mughal Emperor ShahJahan seems to have been quite cordial.[60]

Upon Shah Jahan's acession to the Mughal throne, Jai Singh presented himself at the court. The emperor received him warmly, and he enhanced the mansab to 4000/3000. Shahjehan dispatched Jai Singh to Ajmer. While in Amber, he received a royal *farman* directing him to examine a dispute between Kalyan Das and Kesari Singh. Das and Singh denied Rattan Singh's petition to acquire possession of the *jagir* in Pargana Roshnpur, but Naraina had assassinated his envoy who travelled to Ajmer to undertake the *jagir* responsibilities.[61] Furthermore, Jaswant Singh Rathore journeyed from Jaipur to honour Shahjahan during his visit to Ajmer in November 1643. Upon receiving Shahjahan's summons, he journeyed to Agra on June 25, 1645, to present himself to the Emperor at Rupwas. His aim was to remain in Agra and oversee the administration of the *subha* until Sheikh Farid, the *subedar* of Agra, arrived. Furthermore, in November 1643, Shahjahan made a visit to Ajmer, where Jaswant Singh Rathore arrived from Jaipur to pay his respects to the emperor.[62] Upon receiving Shahjahan's summons, he journeyed to Agra on June 25, 1645, to present himself to the Emperor at Rupwas..[63]

Prior to the war of succession, Aurangzeb exhibited remarkable intelligence among his brothers and endeavoured to cultivate a harmonious relationship with Rana Raj Singh through the exchange of gifts. These correspondences illuminate Aurangzeb's intention to secure support from the Rajputs of Mewar. He expressed understanding towards the Rana's request for the frontier region from which Mewar has been excluded by the agreement outlined in the letter.[64]

Upon attaining the throne, Mughal Emperor Aurangzeb enacted a series of decrees to implement the Persian code of behaviour across his realm. Aurangzeb's reign, the Rajputs were once again accepted as friends inside the Mughal Empire, much like they had been under Akbar. This was in contrast to Aurangzeb's strict

religious beliefs. However, the relationship between Aurangzeb and the Rajput rajas of Rajputana seems to have gradually developed into a distinctly cordial connection.[65]

While the issuance of laws and ordinances by Mughal Emperor Aurungzeb. He continued his friendship and sent representative to the Mughal court.[66]

It is crucial to keep in mind that Udai Singh's brother Shakti Singh arrived at the Mughal court in 1566 and recognized Mughal dominion. The Rana achieved significant success in his endeavours by consolidating vast territories of Mewar and establishing himself as the preeminent leader in Rajputana. Abul Fazl asserts in Ain-i-Akbari II that:

Chittor's Sarkar as a whole agrees with Mewar. The width is 30 kuroh and the length is 40 *kuroh*. The capital city of Chittor, along with the forts of Kumbalgarh and Mandal, is renowned throughout the region. The region's leader has long been referred to as Rana, but his name was once Rawat. He asserts that he is a direct descendant of Nausherwan and originates from the Grehlot Clan.

Rana Raj Singh come into a dialogue with Aurangzeb and satisfied the claims for the overlordship of Dungarpur, Banswara etc. His mansab was elevated from 5000/5000 to 6000/6000 (with 1000 designated as *du-aspa sih-aspa*) along with an award of five lakh inam rupees to Rana Raj Singh. Along with the *parganas* of Dungarpur, Banswara, Basawar, and Ghiyaspur (Devaliya), which had been seized since the time of Rana Jagat Singh, he also received the *parganas* of Mandalgarh and Bidnur in *Jagir*. Raja Jaswant Singh governed Bidnur, whereas Raja Rup Singh of Kishangarh administered Mandalgarh.[67] Nevertheless, the situation in Rajputana became chaotic once more following the demise of Maharaja Jaswant Singh in 1679, due to his lack of male successors[68]. The Rana lineage has been further cemented by the birth of two sons after Maharaja Jaswant Singh's death, as the lineage can now be verified officially. He stopped backing Rani Hadi, who by now was no longer relevant in the situation, and shortly after that he took Aurangzeb's *pargana* as payment for endorsing her.[69]

Aurangzeb acknowledged receiving the letter and the oral note that were sent through Indra Bhatt and Brajnath at the *Nishan.* The Rana appeared to have resolved to deploy a perfectly prepared military contingent led by his son. In the Nishan, Aurangzeb conveyed that if the responsibilities were met he would obtain far better privileges than those granted to Rana Jagat Singh, and he would attain a level of

satisfaction from a position of significantly higher status than that ever held by Rana Sanga. He advised him to maintain his dedication and to send his son to enlist in his army immediately upon its passage of the Narmada.[70] The above mentioned some of points that must be considered before a total assessment can be made of Mughal Rajput relations. The struggle of ascendancy between Mewar and Marwar was a key - note of the internal history of the Rajputana during the Mughals period. The present study is meant to be a tentative approach towards a fuller study of some of these aspects.

1.6.Mughals Paramountcy and control over Deccani States :

In 1595, Akbar partitioned the Mughal realm into twelve *subahs*; following the acquisition of Khandesh, Berar, and Ahmednagar, the total number of *subahs* rose to fifteen. The magnitude and riches of these provinces, along with their strategic and military significance, dictated their status. Their significance and status enable us to categorise them as either major or minor provinces. The highest-ranking nobles and princes were assigned the governance of the principal provinces. Akbar's empire comprised fifteen *subahs*, of which twelve were principal provinces, however they were further categorised into junior and senior classes.[71]

On political grounds, Akbar initiated the policy of integrating the various provinces of Ahmednagar, Berar, and Khandesh under Prince Daniyal. During the reign of Jahangir, the Deccan states were in a state of rebellion, necessitating multiple missions for their conquest. It was not until 1616 that Shah Jahan compelled the ruler of Ahmednagar to submit and acknowledge Mughal suzerainty. At the conclusion of Jahangir's rule, Khan Jahan Lodhi served as the viceroy of the Deccan and was reaffirmed in that position by Shahjehan upon his ascension to the throne. Shortly thereafter, the entire province or kingdom of Ahmednagar was conquered in the ninth year of the reign, and Prince Aurangzeb became Deccan viceroy, which now comprised the four provinces of Daultabad (formerly Ahmednagar), Telegana (Balaghat), Khandesh, and Berar. Aurangzeb, a proponent of the direct subjugation of the Deccan states, encountered a notably intricate situation in the Deccan shortly after his accession. The growing power of the Marathas, along with the uncertain position of the Deccan states towards the Mughals, necessitated that Aurangzeb adopts a more measured approach in pursuing an assertive policy in the Deccan. His primary

objective was to exert pressure on Bijapur and Golconda to adhere to the stipulations of the treaty established in 1657.[72]

In 1636, Abdullah Qutab Shah was compelled to execute a "deed of Submission" to the Mughals, thereby formalizing an accord that established Golconda as a dependency of the Mughal Empire. He subsequently annexed specific regions of Karnataka. Following his demise in 1672, his son-in-law Abdul Hassan ascended to the throne of Golconda.[73] Despite being forced to accept Mughal dominance, the kingdoms of Bijapur and Golconda maintained a weak and bleak existence until their eventual conquest by Aurangzeb in 1687 and 1688, respectively. [74]

In 1595, Chand Bibi expelled Bahadur and assumed total control of the country. When she confronted the power of the Mughals, they compelled her to relinquish Berar. Chand Bibi decided to abandon Ahmednagar fort due to increasing pressure from the Mughals. Consequently, the nobility ordered her execution, and in 1600, the Mughals seized Ahmednagar Fort. The prisoners were transported to Gwalior Fort by Bahadur Nizam Shah. In 1616, Shah Nawaz Khan, a commander of the Mughals, obliterated the newly established capital of Nizam Shah. Malikm Amber revitalised Khirki and rekindled hostilities towards the Mughals. Subsequently, Prince Khurram conquered the Ahmednagar fort and the Balaghat region from Malik Amber.[75]

Ahmednagar accepted Mughal sovereginity for the first time under Akbar by its ruler Nizam Shah. Jahangir's rule spurred both Nizam Shah and Adil Shah of Bijapur, as well as Qutub Shah of Golconda, to achieve their sovereignty. Malik Amber died in 1627 before his death, he had acquired Balaghat and Teleghana. During Jahangir's reign, Khan-i- Jahan Lodhi was appointed incharge of Deccan to reconqurer the area. To avoid conflict, he asked Ahmednagar to pay 3 lack *hunas* in lieu of Balaghat. Handing over the Balaghat to Ahmednagar was not appreciated by ShahJahan. He was asked to return to court when he did not get the respect that he expected or that which he got under Jahangir *Khan-i-Khana* fled to Nizam Shahi where he was given shelter. Shahjahan played a diplomatic role. He wrote a letter to Adil Shah that if he cooperated with the Mughals, they would share the territory of Ahmednagar after its defeat Adil Shah agreed to help Shahjahan. To add this, these arose dissensions among the Marathas chiefs. They revolted against Nizam Shah for example Nizam Shah had killed the Maratha chief Jadav Rao. Hs son-in-law Shahji Bhosle left Nizam

Shahi nobility and joined Shahjahan. He was given the *mansab* of 5000 *zat* ShahJahan than asked, when Nizam shah was attacked he wrote a letter to Adil Shah that the defeat Ahmednagar would hamper the interest of Bijapur and he would be the next to be annexed. He said that Mughals on the verge of taking the fort of Parenda. Adil Shah realized the concern of Nizam Shah. He made the secret alliance with Ahmednagar. So, first attempt of ShahJahan failed. ShahJahan retreated and latter decided the complete annexation in 1632. Shahjahan got an opportunity Fateh Khan son of Malik Amber who had been imprisoned by Nizam Shah during Jahangir reign. Fateh Khan was suspected to be an ally of Mughals. He was also the brother in law of Nizam Shah. Nizam shah sister pressurize him to release Fateh Khan. Fateh Khan was released and made *Peshwa.* Fateh khan killed Nizam Shah and accepted the sovereginity of ShahJahan. He was given the mansab and *jagir* of Poona. Shahji Bhosle get annoyed because he thought that *jagir* of Poona belonged to him. Under Mughals *jagir* were transferred from one *jagirdar* to another after every three years. Same happened with Shahji Bhosle. Shahji Bhosle joined Bijapur and three important nobles decided to oppose the occupation of Ahmednagar by ShahJahan ie Shahji Bhosle, Murari Pandit and Randula Khan. Battle was fought in 1633 between Mughals and Ahmednagar and Bijapur forces. Ahmednagar was completely annexed in1633. Shahji Bhosle didn't accept defeat and projected a person as Nizam Shah and decided to continue the battle against ShahJahan. Shahjahan declared in 1636 at Ahmednagar was completely annexed to Mughal Empire and had to be governed by a Mughal governor. In the year 1636, Shah Jahan concluded a pact with Bijapur and Golconda, subsequently designating his son Aurangzeb as the governor of the Deccan region. Adil Shah acknowledged the necessity to:

1. To pay Rs 20 lakh as war indemnity
2. Bijapur should not provide any help to annex Mughal elements.
3. Annual payment as tribute to Mughals.
4. A part of Ahmednagar assigned Bijapur which yielded huge revenue.
5. Bijapur agreed to help the Mughals for the restore of their authority in Ahmednagar and were appoint any noble like Shahji Bhosle and borders of Ahmednagar and he should be appointed in remote areas of Bijapur and Karnataka.

According to Satish Chandra, the treaty of 1636 with Bijapur and Golconda not only legitimated the annexation of Ahmednagar by the Mughals but it also made

Bijapur and Golconda as the sub- ordinates of the Mughals empire and Mughals interests were to be served with collection of revenue from these areas.[76] This treaty continued effectively upto 1649 but from 1649 this treaty started to be disturbed or weaken. Infact, Mughals themselves worked against the treaty. For example, Shahji Bhosle was again appointed on *mansabdar* in1649, other nobles that were appointed as *mansabdar* was Mir Jumla.

Maratha: Prof H.K Sherwani writes in his "History of Medieval Deccan" that internal conflict and frictionalism among the Deccani states paved the way for the Mughals and enabled the Marathas to establish their dominance in the Deccan. The battle of Bhatvadi, proved to be a landmark in the history of the Deccan for the two reason: firstly, it dealt a blow to the Mughals and secondly, it provided opportunities for the Marathas *sardars* including Shivaji, to test their strength against the forces of the Mughals and the Adil Shahi kingdom. After ascending the throne, Mughals Emperor Shahjehan was concerned with launching his Deccan campaign, which was mainly directed against the Nizam Shahi Kingdom. He convinced the Bijapur ruler to remain neutral in this war against Ahmednagar. Under such circumstance, Shivaji was making futile attempts to safeguard the Nizam Shahi Kingdom. However, due to cold-blooded murder of his father –in – law Lakhoji Jadhav Rao, along with his two sons, and the internal conflicts and incapability of Burhan Nizam Shahi III, made Shivaji left Ahmednagar in disgust. He then negotiated with the Mughals and accepted their suzerainty through Azam Khan. He was inducted as Mughal *mansabdar* with a rank of *panjhazari*, and given a *khilat* and rupees two lakh in cash.[77]

Shivaji was born during a period when Deccan states were in a fluid situation and the Mughals had yet to assume full control over them. While establishing his position in his own and neighboring areas, he made attempted to established friendly relations with the Mughals in the Deccan, which had been under control of Aurangzeb since 1653. He sought permission from the Mughals to acquire territories and *fort* from Adil Shahi Kingdom, as he wanted to eliminate Adil Shah Influence altogether. However, this tranquility with the Mughals lasted only for a short time. After the conquest of Javali, Shivaji launched an attack against the Mughals themselves. From May 1657, Shivaji engaged in *Gurrila warfare,* launching night attack on Junnar and carrying off a vast amount of booty. He then attacked Ahmednagar but unsuccessful. Aurungzeb thereafter adopted defensive policy and instructed his official to cut the

raiders chase them down and wiped out completely. Meanwhile, the ruler of Bijapur concluded peace treaty with the Mughals. Shivaji, therefore, decided to stop attacking the Mughals territory after capturing the city of Kalyan in 1657.[78]

Shivaji's aggression into the Mughal area continued, when Aurungzeb sent an army under Shaista Khan, who made Poona its head quarter. He then surrounded *chakan,* a small fort, but Shaista Khan demoralize by the difficulties he faced during his first campaign against Shivaji. Shivaji attack on Mughal governor Shaista Khan, he escaped with minor injuries but most of his men and his two sons were killed. The Mughals soon afterward withdrew leaving stronghold base camp in Chakan and Junnar. At last Aurangzeb sent an army under Raja JaiSingh and Dilar Khan against Shivaji. They occupied Poona and while Dilier khan attacks Purandhar, JaiSingh besieged Sinhgad and directed towards Raygard. Purandhar made heroic fight to defended, but Shivaji feeling he was unable to continue fight with Mughals and came into Jay Sing's camp and agreed to negotiation with him. His offer was accepted. He accompanied the Mughal army on its march.[79] After extensive negotiations, the subsequent requirements were established and the following terms were agreed:

i. According to Satish Chandra, the Mughals intended to seize possession of 23 of Shivaji's forts and their adjacent regions, generating annual revenue of four lakh huns. In return for loyalty and submission to Mughal authority, Shivaji was permitted to retain 12 of his forts, which generated annual revenue of one lakh huns, as stated by Chandra.
ii. The Bijapur Konkan, a territory already under Shivaji's dominion, was conferred upon him along with an annual revenue of four lakh huns. Additionally, Shivaji was allocated the Bijapur territory in Balaghat, appraised at five lakh huns annually, for conquest. The Mughals demanded 4 million huns in exchange for these.[80]

Jai Singh insidiously instigated discord between the monarch of Bijapur and Shivaji. Jai Singh's strategy would only succeed if the Mughals assisted Shivaji in reclaiming sufficient wealth from the Bijapur region to compensate for what he had provided them. Jai Singh's stance was to engage the Marathas with an aggressive approach in the Deccan. Shivaji would likely be disinclined to support the Mughals if tasked with defending Bijapur alone, particularly after ceding four lakh huns—a fraction of the territory's total holdings—to the Mughals and the

Bijapur region. It was neither unfeasible nor unproductive for Shivaji and Bijapur to establish a new alliance. Jai Singh notified Aurangzeb that Bijapur had pledged to relinquish five lakh huns' worth of territory in Bijapur Balaghat to Shivaji in return for his brother's admission into the Bijapur court. Bijapur's triumph will facilitate the subjugation of the Deccan and Karnataka, Jai Singh communicated to Aurangzeb. "What could be more optimal than this, in which we first overthrow Bijapur with Shivaji's aid?" Recalling Aurangzeb's animosity for Shivaji, Jai Singh remarked: "now that we have contained him, akin to the centre of a circle." Should Shiva deviate from the road of consensus, we could eliminate him with minimal exertion."

Aurungzeb reluctantly acquiesced to Jai Singh's conquest of Bijapur without supplying him with sufficient troops. Upon Jai Singh's arrival in Bijapur, he discovered that his contingent was deficient in heavy weaponry required for a siege, as well as the supplies to sustain the blockade. Compounding his difficulties, Golconda dispatched 12,000 cavalrymen and 40,000 infantry to support Bijapur. Diler Khan and other groups opposed to Shivaji promptly demanded the arrest of Jai Singh upon his admission of defeat. By dispatching Shivaji to besiege Panhala, Jai Singh ensured his safety. Nonetheless, Shivaji was unsuccessful. Jai Singh advised Shivaji to visit the sovereign in Agra as he observed his elaborate scheme disintegrating. Satish Chandra asserted that Shivaji's visit was entirely unsuccessful. He was offended by his promotion to the rank of Mansabdar of 5,000, a position that had formerly been awarded to his younger son. In a vehement outburst, Shivaji declined the proposal to serve the imperial family.

Furthermore, he stated that Raja Jai Singh had guaranteed Shivaji that he was welcome to visit Agra. Jai Singh ardently championed the notion that Shivaji deserves mercy. Shivaji evaded detention prior to a resolution was reached. Historically, Aurungzeb has been recognized as the individual responsible for facilitating Shivaji's escape from Agra. The Mughals' relationship with the Marathas underwent a significant transformation during Shivaji's visit to Agra.[81]

Jigar Mohammad mentioned in his article that, Khafi Khan provides a detailed account of Shivaji's achievement against Shaishta at Poona. However, Ishwar Das Nagar's description of the submission of Shivaji before Mirza Raja Jai Singh is very enlightening. According to him, Shivaji not only surrendered some of his conquered

forts of the Deccan to the Mughals but also visited the Mughal court (at Agra) to meet with the Aurangzeb.

Satish Chandra mentioned in his book, *"Medieval India from sultanate to Mughal India'* that, Shivaji come to Agra on Raja Jai Singh assurance. A humanitarian measure was conferred upon Shivaji following Jai Singh's fervent advocacy. In 1666, Shivaji successfully escaped from his confinement prior to a resolution being reached.[82] Sir J.N Sarkar records the escape of Shivaji from the custody very interestingly. According to him, Shivaji had devised an inventive plan[83] for his own escape. Aurangzeb was very much disturb and confused with the escape of Shivaji from Agra. Each time Shivaji escaped from the imperial capital, Aurangzeb assumed whole accountability for his negligence. The Mughals' relationship with the Marathas underwent a significant transformation during Shivaji's visit to Agra.[84] He suspected Ram Singh negiliance which enable Shivaji to escape from the Jail to Agra.

Conclusion:

The topographical features, the resources and both the internal and intra- regional trade and commerce etc. of the Rajputana and Deccan states shows that, these regions were well established favourable to the preservation and propagation of local political and economic identities, the hills of the Rajputana defended the local political system and gave confidence to the Rajputs rulers to assert their own sovereginity. It has been already shown that the Mughals did not either plan or attacked the Rajputs states for their annexation to the Mughal Empire. Even when battle of Haldighati was fought Maharana Partap succeeded in keeping Mughals incapable to annex Mewar states. The hills and fort built on the top of them worked as impregnable defense line. Therefore, a type of partnership was established between the Mughals and Rajputs Kings from Amber to Marwar.

The Deccan states were full of rivers and hilly areas, they were surrounded by Sea. The Western Ghats protected the security of Deccan states. Consequently, Deccan states largely remained autonomous states and maintained their local political and economic identities. Ahmednagar, Bijapur, Golconda and the Marathas run their own administrative system and people felt culturally secured against the Mughals.

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[21] Under this system the cultivable land was first glance-surveyed and then divided into irrigated land (*baghat*) and dry land (*zira'at*) and latter was classified into four classes according to the quality of soil.

[22] Cambridge Economic History, PP. 195-96.

[23] The Barat was equivalent to the contemporary cheque. It was an account statement detailing the service for which it was issued, a payment order. It required multiple endorsements before being ultimately cashed.

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[37] Chandra Satish, *State Society, and culture in Indian History*, Oxford University Press, New Delhi, 2012, P. 87

[38] Akbar discovered not only a valiant general and astute administrator but also a candid and affable company during his moments of leisure. The Kachawaha Rajah rescued Akbar from both external adversaries and internal betrayers. See Rajasthan through ages, Marwar and British Administration, VOL-V, P-38.

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[80] *Medieval India*, *From Sultanate to the Mughals* (1526-1748) Vol-II, PP. 321-22.

[81] Ibid, PP. 323-24

[82] Chandra Satish, *Medieval India, From Sultanate to the Mughals Mughal Empire,(1526-1748)*, Vol-II, P-324

[83] He feigned illness and commenced distributing sweets to Brahmins, religious saints, and courtiers each evening. These were transported in a large basket suspended between two guys on their shoulders. The guards inspected the basket for several days but ultimately started permitting passage without examination. This was the opportunity Shivaji had anticipated. On the afternoon of August 19, he notified his guards of his severe illness and requested to rest in bed, instructing them not to bother him. His half-brother, Hiraji Farzand, who bore a resemblance to him, reclined on his cot, draped in a duvet, with only his stretched right arm, embellished with Shivaji's gold wristlet, visible. Concurrently, Shivaji and his son concealed themselves in two baskets, which were discreetly dispatched just after sunset through the ranks of gullible guards, accompanied by genuine baskets of sweets. The baskets were positioned at a designated location outside the city, from whence Shivaji and his son fled to a village six miles from Agra. Niraji Raoji awaited them there with horses. Shivaji, accompanied by his son and three officers—Niraji Raoji, Datta Trimbak, and Raghumetra—disguised themselves with ashes resembling Hindu saints and journeyed towards Mathura, while the others departed to their own homelands. See Sir J.N Sarkar, Shivaji and his times, P-152.

[84] Ibid, op.cit, P. 324

CHAPTER -2

MUGHAL POLICY FOR MAINTENANCE OF RELATION WITH RAJPUTANA AND DECCAN:

It has been already mentioned in the first chapter that both the Rajputana and the Deccan states were connected with North Indian region through land routes and water routes. Moreover, both the Rajputs and Deccan states had their own political identity being independent states. However, the Mughal Emperor Akbar perceived Hindustan as one country and various political identities had to work under the political sovereginity of the Mughal Empire.

2.1. Military Relation between Mughals and Rajputana states:

Recruitments of Rajputs in the *Mansabdari* system with higher position:

Mughal Emperor Akbar established an innovative practice i.e, ethnic, Tribal and religious distinction of the people and he widely decided to extended these individual into government as to facilitate the incorporation of a significant number of Rajputs into the *Mansabdari* system. He reduced the disparity between individuals of Indian and Persian background. Therefore, both the Religious and linguistic Identities became complementary to each other and did not create conflicting situation. Regarding the Mansabdars of Indian origin, the Rajputs held a predominant position.

When Rajputs worked exceptionally successful in the military campaign their mansab were considerably increased. Raj Man Singh was most successful army commander in territorial expansion of the Mughal Empire. Therefore his *mansab* was increased to 7000*zat* and 7000 *sawar*. It is noteworthy that ranks over 5000 were predominantly conferred upon members of the royal family. This indicates that Raja Man Singh was bestowed royal dignity by the Mughal Emperor Akbar.

Rajput chief Bharmal presented himself with all his brothers to Akbar in the Mughal court, and find offices for them and took command of the financial liabilities. And this practice was later adopted by the Rajput chiefs, and their relatives were also got absorbed in imperial services. They tried to extend their areas by fair or unfair means. In order to gain favour from the Emperor, these

chiefs forcibly occupied the *khalisa* land from adjoining states. By doing so they created political conflicts between the opposition parties and states led to the armed conflicts.[1] Raja Raisal Darbari (1539-1614) was a favourite of Akbar and got the areas of Khandela from him. Moreover, the Shekhawats (*Kachawaha*) were rewarded the *Pargana* of Nagour and Kalsi by Akbar for showing their courage in the battle of Ahmadabad in 1533 A.D.

Mughal Emperor Jahangir continued his father's policy towards the Rajput states, maintaining amicable relations with them and regarding them as a crucial social group from a military perspective. Though there was some bitter relation between Jahangir and Raja Man Singh in connection with Jahangir son Prince Khussrou's political ambitions, Jahangir still continued to keep Raj Man Singh as the important governor of the Provincial concerned.

But Jahangir Mughal Emperor was disappointed with chief Tirumal on some account and he took away the pargana of Nagaur and Kalsi from him. Jahangir later conferred the *pargana* of Kalsi to Puranmal illegally.[2] Their original region was Saiwar in Jaipur district. Jagmal got eight territories of land from Akbar. They were Boraj, Jobnar, Bobas, Asalpur, Mandla, Bhadwa, Bhainslana, Naraina. He rewarded the *Jagir* of Naraina (Jaipur district) due to his outstanding service in the battles alongside with the Emperor. Nagaur, Pur and Mandal were also given to his chief who was a *mansab* in the Mughal army and were lavishly rewarded for his bravery. Balram was one such chief who was acknowledged with the villages of Garijhera, Gudha, Chaparawara and Makatgaon as *bhom* in 1648 A.D.

During Shahjahan's coronation, Jai Singh joined the court and participated in the ritual. He received a cordial acknowledgment from the Emperor and elevated his mansab to 4000/3000.[3] An evaluation of the Hindu mansabdars' list at the conclusion of Shahjahan's twentieth year reveals intriguing outcomes. The following are the names of the mansabdars with a rank of 1000 and above:

Commanders of 5,000: The following Rajas: Raja Jai Singh of Jaipur, Raja Jagat Singh of Udaipur, Raja Jaswant Singh of Jodhpur, and Raja Bithal Das Gaur. Raja Rai Singh of Mewar, Commander of four thousand; commanders of three thousand include Raja Satarsal Hada of Bundi and Madho Singh Hada.[4] Prithvi Raj Rathore, Ram Singh Rathore, Rup Singh Rathore, and Rao Karan Singh

Bhurtya of Bikaner were commanders of 2,000. Commanders of 1500: Rawal Punja of Dongarpur, Ratan Rathore, Sujan Singh Sissodia, Raja Todar Mal (Diwan),[5]Commanders of 1,000: Kanwar Ram Singh of Jaipur, Gopal Singh Kachhwaha, Rai Singh Cousin of Jaswant Singh of Jaipur,[6] Raja Amar Singh, Rai Bhar Mal, Mahesh Das Rathore, Raja Trilok Chand *Kachhwaha*.[7]

It is known that the Mughal Emperor Aurangzeb was anti non-Muslim but from his relation with Rajputs in terms of their *mansabs* and other side of Aurangzeb policy shows that he was very much concerned to have good relation with the Rajputs.

According to Shri Ram Sharma, in his book, "*Mughal Nobility under Aurangzeb mentioned*, Mughal Emperor Aurangzeb pursued a threefold plan in order to engagement of the Hindu *Mansabdar* in higher scale in his services.

i. There was a wide-ranging decrease in the figure of Hindu holding higher *Mansabs.*
ii. Hindu *Mansabdars* were prohibited from occupying top executive positions or undertaking significant military responsibilities.
iii. The leaders of different hereditary families were not accorded the same rank or privileges as their predecessors.[8]

Maharaja Jaswant Singh of Jodhpur was the preeminent nobility of the Mughal Empire, with the privilege of a Haft Hazari and commanding 7,000 horses, of which 5,000 were *Do Aspa and Sih Aspa* (having two or three horses).[9] Additionally, Aurangzeb elevated Rana Raj Singh's mansab from 5000/5000 to 6000/6000 (with 1000 designated as *du-aspa sih-aspa*) and granted him five lakh rupees as *inam*. The *parganas* of Bidnur and Mandalgarh were granted to him as *jagir*, while the p*arganas* of Dungarpur, Banswara, Basawar, and Ghiyaspur (Devaliya), which had been confiscated since the era of Rana Jagat Singh, were also reinstated to him. Bidnur was under the dominion of Raja Jaswant Singh, while Mandalgarh was possessed by Raja Rup Singh of Kishangarh.[10]

Rajputs not going for military exercise outside their state without permission of Mughals otherwise they faced Mughals reaction:

The relation between the Mughals and Rajputs were based on certain terms and condition, the Rajputs who had accepted Mughal Sovereginity and acted as

mansabdars or army officers of the Mughal Empire. They had to follow the atticates of the Mughals court for example, they had to send members of their family to performed military service to the Mughal Empire. When the Rajputs mansabdars entered the court, they had to performed court practice .i.e (Taslim, etc). However, when they violated the terms and conditions framed by the Mughal Emperors they were treated as rivals. When Bhagwant Das and Man Singh were assigned to the Punjab, several Rajput chiefs, unfamiliar with prolonged service away from their homeland, departed the Punjab without Mughal authorization. Alongside Achala (Ucla), son of Balbhadra, Mohan Sur Das, and Tilak Singh, they incited unrest in the town of Luni, near Ranthambhor, which was their homeland. In the subsequent battle, Dastan Khan, a favored ally of Akbar and the *Jagirdar* of Ranthambhor, was slain alongside the insurgent Rajput chieftains. In a separate incident, Umra, the sibling of Rai Rai Singh of Bikaner, exhibited disobedience and aggression, resulting in punishment administered by Hamza, the *Jagirdar* of Bhimbhar.[11]

The Mughal Emperor dispatched Parwez and Mahabat Khan to confront Khurram, who had seized Orissa, Bengal, and Bihar and was advancing towards Allahabad, while Rajput king Hirday Narayan was instructed to proceed eastward to provide assistance. The Mughal forces halted their progress, resulting in a confrontation between the Mughals and the rebels at Allahabad, where the Mughals achieved a significant victory. However, Hirday Narayan departed from the Mughal base camp amidst the turmoil of the conflict without securing any agreement.[12] The Emperor expressed considerable displeasure towards him and subsequently commanded Rao Ratan Singh to dismiss Hirday Narayan from the *Jagir* of Kota, reallocating it to Madho Singh as compensation for his contributions. He was also conferred the mansab of 1000/600.[13] It is noteworthy that despite his dismissal from the Mughal service, Hirday Narayan refrained from opposing Mughal authority and remained beside his brother Rao Ratan. [14]

Upon arriving in Bikaner, he subdued the Jagirs of local chieftains and subsequently, upon the counsel of his minister Purohit Man Mahesh, he seized the entire region save for Phalodi, which had been allocated by the Emperor to his brother Suraj Singh. Suraj Singh, accompanied by his officials, traveled to Bikaner and unsuccessfully urged his brother to relinquish the villages he had

erroneously occupied. Subsequently, he dispatched his delegate, Purohit Laxmi Das, to the court to file an objection against the antagonistic conduct of Dalip. Due to the inaction regarding his concerns, he resolved to personally contact the Emperor. En route to the royal court at Sanganer, he encountered Raja Man Singh and solicited his intervention regarding this matter. Upon arriving at Soram, he received a summons from the Emperor to appear before the court. Simultaneously, the Emperor summoned Dalip. However, Dalip, who had already initiated the insurrection, did not heed the Emperor's persistent summons. Upon arriving at the palace, Sur Singh presented himself before the Emperor and informed him of Dalip's egregious actions. Consequently, the Emperor deployed a formidable army commanded by Ziauddin Khan and Sarbarah Khan to oust Rao Dalip from Bikaner and to elevate Suraj Singh to the throne of Bikaner. [15] In a confrontation near Hissar on the Bikaner boundaries, Dalip was utterly defeated due to the treachery of several prominent Sardars, including Bhim Singh, Devi Das, and Tejsi. However, he fled the conflict zone and evaded capture.

Maharana Sanga ruled extensive regions of southeastern Rajputana, reaching Piliya Khar near Bayana, encompassing Ajmer on one side and the bordering states of Bundi, Dungarpur, and Banswara on the other. The sovereign of Amber and Jodhpur, although not vassals of the Rana, regarded Mewar as the principal Rajput State and were prepared to fight under the Rana's banner. Throughout the protracted conflict against the Mughals, the feudatory states of Mewar acquired recognition as autonomous entities from the Mughal Emperors, while the southeastern plains of Chittor fell under Mughal control. The states of Amber and Jodhpur expanded steadily, both in prominence and in land area. At the settlement of peace with the Mughals in 1615, certain regions, including Dungarpur and Banswara, were restored to the Rana.[16] In February of the year 1669, Ram Singh makes his entrance at the border post of Rangamati. At first, his assistance proved to be disheartening for them. Service in Assam was markedly disfavored, and no soldier would willingly venture there unless coerced. It is plausible to assert that Ram Singh was dispatched to Assam as a consequence of his covert assistance to Shivaji in evading his confinement at Agra. He commanded a mere 8,000 troops, and his casualties were infrequently restored.[17]

However, Mughals also made provision for the safe passage of merchants, the Rajputs king were accepted to maintain the security on the roads of their own states.

Watan – Jagir:

Watan Jagir was given to those Rajputs king by the Mughal Emperor who had acknowledged the Mughal sovereginity. It was their ancestor's land, which was confirmed to them by the Mughal Emperor in lieu of their services performed for the Mughals. The latter made it sure that no one could disturb the *watan Jagir* and it was hereditary in character. It was during Akbar's reign when the term *watan-jagir* first appeared. The word *Watan -Jagir* [18] is referenced by Abul Fazl and other modern historians. The initial mention to the term *Watan - Jagir* is located in the *farman* issued by Akbar to Raja Rai Singh of Bikaner. According to Rajput chronicles, Nainsi has employed the term *"utan"* [19] which signifies watan. During Jahangir period the term of *watan-jagir* was well established. The territory occupied by the Rajput clan and other clans was under the direct control of the Raja. The Watan Jagir authorized the 'raja' to develop their territory in relation to the pattayats, marking a progression towards the formation of a stable and centralized state apparatus. Upon the death of "Raja," all of his *parganas* as watan *jagir* were not automatically inherited by his heirs. His successor was allocated several *parganas* commensurate with a mansab that was inferior to that of his predecessor. Disputes among the Rajputs emerged during the reign of Akbar, particularly regarding the claim to Pokharan by the Bhatis of Jaisalmer, as well as the rulers of Bikaner and Jodhpur. Akbar had allocated *watan jagir* to Mota Raja and subsequently to Suraj Singh; however, the Bhatis expressed dissatisfaction with Akbar's decision and persisted in their opposition to the Emperor.[20]

During Jahangir's reign, the notion of *watan jagir* was firmly entrenched and new officials were engaged and assigned to new watan jagir. Thus in 1610 A.D, Raja Bhim Naryan was assigned Garh as *watan.* Furthermore, when Ani Rai Singh rescued Jahangir from a tiger, he was awarded the pargana Anup Shahr as a *Watan Jagir* in recognition of his valor. Shahjehan granted Dhandhera as a *watan jagir* to Bithal Das Gaur, a favored supporter during his rebellion.[21] When Afghan had created problem at NWFP in 1671-72, Raja Jaswant Singh was

appointed as incharge of Jamrud (near Kabul). It was not a punishment but Aurangzeb trusted only Jaswant Singh for the job. Thus, in 1679 A.D, Aurangzeb's annexation of Jodhpur and his decision of making it as *Khalisa* land caused the resentment amongst the Rathore, who saw it as a disobedience of a well-known customs. In many instances during the same period, the absence of a direct heir or insurrection was deemed inadequate justification for reinstating a *watan –jagir*. In 1679, Jaswant Singh of Marwar was granted clemency despite his numerous acts of aggression against Aurangzeb, and his estate remained unscathed. Jagat Singh, progeny of Mukand Singh Hara, who held a mansab of 2000/1000, deceased in 1681 A.D., and left no male successor. The watan was bestowed upon Kishore, the son of Ratan Singh, a close relative of the dead. Nevertheless, upon resubmission facilitated by Amir Khan, he received a pardon and was granted a mansab, while his *Watan Jagir* remained unaffected.[22]

Thus the Rajput Rajas who had colliation with the Mughals was expected to be loyal to the Mughal and performed their services in various part of the Mughals Empire successfully. In case of their failure for administrative work and territorial expansion, action was taken against them, either in form of their transfer from one area to another or reduction of the areas of their *watan jagir*.

2.2. The strengthening of Military Relation between Mughals and Deccani States:

Beni Prasad writes that Akbar turned his attention to the Deccan States. He realized that he needed to deal with the four independent powers i.e Khandesh, Ahmednagar, Bijapur and Golconda. In August 1591, Akbar sent an invitation to these states to accept Mughal domination. Khandesh, being in proximity to the Mughal Empire, agreed to accepted the Mughal sovereignty. However, the other states refused his offer.[23] Jahangir adopted his father's policy towards Deccan subjugation but was not successful.[24] Satish Chandra asserts that Shahjahan was partially motivated to adopt a new military strategy in the Deccan by escalating financial troubles within the empire. These crises manifested on a large scale and contributed to growing problems within the jagirdars system. The extent to which commercial interests, particularly the ambition to dominate the Coromandal Coast as it began to eclipse Gujarat as a hub for foreign trade, influenced the new

Mughal policy in the Deccan remains ambiguous.[25] Later, the Mughal Emperor Aurangzeb found it challenging to deal the new situation in the Deccan.

Tribute or *Peshkash*[26]:

All the tribute and revenues went directly into the Mughal treasury and none were assigned as *jagirs* or *Peshkash.* However, the most profitable type of *peshkash* in Deccan was that imposed by the Mughals on the *deshmukhs*, *despands, muniwars*, and other local incumbents as a fee for withholding of their assignments.[27] The chieftain was obligated to render regular tribute to the Mughal Emperor, known as *Peshkash.* The precise nature of this *Peshkash* or contribution is challenging to ascertain. During this period, the tribute frequently consisted of monetary forms such as diamonds, gold, elephants, or other luxuries. In addition to serving as a monetary revenue source, the payment of *Peshkash* or tribute was a sign of obedience to Mughal power.[28] Consequently, they were also designated as *Peshkashi* Zamindars. Khandesh was the inaugural Deccan kingdom to acknowledge Mughal sovereignty under Jalal-ud-Din Muhammad Akbar. Abul Fazl asserts that Akbar perceived India, from the Himalayas to the Indian Ocean, as a singular entity and believed they possessed the divine mandate to govern this territory. Satish Chandra, in his book *Medieval India from Sultanate to the Mughal Empire (1526-1748),* asserts that Akbar sought to expand Mughal sovereignty over the Deccan nations due to increasing apprehension regarding the Portuguese presence in the region.

Moreland observes in India at The Death of Akbar that beyond the major urban centers, there existed no official comparable to the *Kotwal*, and the maintenance of law and order was integrated into the responsibilities of revenue administration. The examination of travelers provides insights into the varying degrees of security in Mughal India, highlighting the inclusivity or divergence that existed across different regions and periods.

But the Deccan states shifted their stands when they formed that they were in-position of become independent. For Example, during the Jahangir period Malik Amber of Ahmednagar, *Peshwa* of Nizam Shah organized a front in Deccan against the Mughals. Therefore, Jahangir decided to suppress the activities of Malik Amber.

In march 1610, Jahangir sent contingent under the command of Bir Singh Deo, Shajaat Khan and Raja Bikramajit, with 4000 horses along with Saif Khan Barha, Hajibi Uzbeg, Salamullal Arab and others of contingents of royal horse numerical strength approx 7000. Muhammad Beg as a paymaster and took Rs 100, 00,000 for the expenses of this march towards Deccan. Malik Amber was not in the mood to miss this golden opportunity. He avoided the pitched battle with mighty Mughals. He along with the Marathas challenges the Mughals into the rugged terrain and difficult passes and cut off their supplies and encounter. In the meantime, famine occurred, which resulted heavy blow to the Mughals. Men, horses, and cattle were lost their life in harsh condition. However, Abdul Rahim Khan-a-Khana signed a treaty with Malik Amber. Mughal Emperor Jahangir deputed the Khan Azam assistance with Mahabat Khan to inquire into the failure of Mughals and safeguard the Abdul Rahim Khan-a- Khana to the court. But in reality Mughals failed to adopt themselves to the new system of *Gureilla warefare*.[29] Though, ultimately Mughals succeeded in bringing Malik Amber into submission under the command of Mughal prince Khurram, Ahmednagar created trouble for Shahjehan. Therefore 1636, he annexed Ahmednagar to the Mughal Empire.

The 1636 accord, which allocated one-third of the southern territory of Ahmednagar to Bijapur, significantly facilitated Bijapur's acceptance of the Mughal presence in the Deccan. Bijapur consented to refrain from meddling in Golconda, which subsequently became a strategic asset for the Mughals, agreeing to remit an annual tribute while the *khutba* and *sikka* were issued in the name of the Mughal Emperor. Consequently, the agreement played a pivotal role in stabilizing the situation in the Deccan states and the Mughal Empire, effectively curbing any further Mughal expansion into the Deccan region.[30]

The Mughal perspective on the Deccan states shifted swiftly following the assaults on Golconda and Bijapur in 1656-1657. The circumstances were ripe for the Mughal request for territory compensation from the Deccan rulers. A conflict emerged concerning the exchange rate between the rupee and the *hun*, and the ensuing obligation of Golkonda regarding the annual tribute served as an excuse for war. The Mughal intervention in Golkonda and Bijapur in 1656-57 was not abrupt; rather, it was the culmination of over a decade of preparation.[31]

Satish Chandra indicates that a dispute arose regarding the ownership of Mir Jumla's *jagir* in Karnataka, questioning whether it belonged to the Mughal Emperor or to Qutub Shah. Aurangzeb asserts that it possessed wealth comparable to the entirety of the Golkonda kingdom and that he declined Qutub Shah's proposal of fifteen lakh to retain control over Karnataka. He had explicitly cautioned Qutub Shah that, "Karnataka is the domain of Mir Jumla, and you should dismiss any notions of retaining it." A Mughal force led by Shah Beg Khan, Qazi Muhammad Hashim, and Krishna Rao had invaded Karnataka. As Qutub Shah declined to relinquish captivity, ShahJahan's intentions appeared ambiguous; he subsequently directed Aurangzeb to subjugate Golkonda following the resolution of Bijapur's matters. Regarding Bijapur, Shahjahan directed Aurangzeb to annex the entire kingdom if feasible; otherwise, to reclaim the former Ahmednagar province, while reserving the remainder for an indemnity of one and a half crores and the recognition of the Emperor's suzerainty, specifically through the recitation of *Khutba* and the issuance of *Sikka* in his name.[32]

Marathas was one of the assertive social groups of the Deccan from military point of view during the Mughal period. Jahangir not only made the Marathas one of his allies, but more importantly, Jahangir not only exploited the different between Maratha and Malik Amber in his own favour but he initiated the process of recruiting Maratha in the *Mansabdari* system of the Mughal Empire. He also assigned Sardar Jadaun Rai the Maratha as *a mansabdar* of the Mughal Empire in A.D 1621.[33] The role of Marathas in the socio- political and economic life of Deccan was well known to Shahjahan, since he had worked as a military commander of Mughal army under his own father Jahangir. Though, when he celebrated his coronation he made Maratha's as one of the participants in his coronation ceremony**.** E.g., Maloji (Maratha *Sardar*) was present in the coronation of Shahjehan.

Following the humiliation of Shaista Khan and Shivaji's incursion into Surat, which created significant disarray for Aurangzeb, he designated Mirza Raja Jai Singh, one of his most loyal nobles, to spearhead the fight against Shivaji. He was sent an army of 12,000 horses, with Diler Khan, another confidant of Aurangzeb, appointed under his command. Jai Singh was granted

complete military control as well as the administrative responsibility for awarding jagirs and executing promotions and demotions, typically reserved for the viceroy of the Deccan. Subsequently, he was appointed Viceroy of the Deccan, succeeding Prince Muazzam. In contrast to his predecessor, Jai Singh recognized the strength and valor of the Marathas. He executed meticulous diplomatic and military strategizing. His appeal to all foes and adversaries of Shivaji included attempts to persuade the Sultan of Bijapur by presenting a request to diminish his tribute. He additionally urges certain Maratha deshmukhs antagonistic to Shivaji to ally with him. While advancing towards Poona, Jai Singh resolved to attack the core of Shivaji's domain—the fort of Puandar, where Shivaji had concealed his family and wealth. Jai Singh meticulously besieged Purandar (1665), thwarting all Maratha efforts to relieve it. As the fort's imminent surrender became apparent and no assistance was expected, Shivaji initiated negotiations with Jai Singh, resulting in the following stipulations after extensive deliberation. Khafi Khan provides a narrative of Mirza Raja Jai Singh's assault on Purandhar and other forts in the Deccan region governed by Shivaji. The defeat of Shivaji by Mirza Raja Jai Singh resulted in the establishment of the pact of Purandhar between them. At time of treaty of *Purandhar* Shivaji enjoys thirty five forts of the Deccan, and according to this truce he gives up twenty three forts to the Mughals. The areas of these forts produced the revenue of ten lakh *huns* (gold coins) equivalent to forty lakh rupees of the Mughal Empire.[34]

However, it was Raja Jai Singh direct policy against Shivaji made Aurangzeb planned to control Shivaji successfully.[35]

The policy of expansion pursued by Mughal Emperor ShahJahan in the Deccan states of Bijapur and Golconda aimed to establish them as tributary states or *peshkash*, with his primary intention being the acquisition of the wealth inherent in these regions.[36] The Persian sources represents ShahJahan reign, as the period of powerful Mughals and Maratha's relationship in the Deccan states. According to the Inayat Khan *Shahjahan Nama* narrated that the Maratha as one of the respected socio-groups of the Mughal emperor Shahjahan (A.D 1628-58) at the time of his accession. It is important to write that Prince *Khurrum* or Shahjahan was well aware of the socio-political life of the Deccan long before his accession of throne. He had brought huge achievement for his father in the

Deccan against Malik in A.D 1617-18. One of his favorite associate Gheloji Bhonsle had relations with him since the period of Jahangir. Consequently, when Shahjahan's coronation ceremony was held, Gheloji was one of the special guest and recipient of the *mansabs*.[37]Maloji has also been shown as a trusted noble of the Mughal emperor Shahjahan. According to *Shahjahan Nama*, Maloji was deputed with the work of subjugation of the *fort Dharwar* in 1631 A.D by the Mughal Emperor along with other Mughals nobles. The joining of the Mughal service by the Maratha leaders such as Bahadurji and Jogdeo are delightful story to Shahjahan by Inayat Khan.[38]

Even Shahji Bhosle the father of Shivaji was also recruited as a *Mansabdar* of Mughal Empire for some time by Shahjehan. However during the reign for Bijapur and Golconda different arrangement was made. Following the annexation of Ahmednagar in 1636, ShahJahan established the *subadari* of Deccan and appointed his son Aurangzeb as the *subedar* of the region. He remained *subedar* of Deccan from 1636-44. Sir J.N Sarkar called it as the first vice-royalty of Aurangzeb in Deccan.[39]

For two decades (1636-1656), the relations between the Mughal Empire and Bijapur were stable and cordial, with the exception of two occasions when the emperor voiced discontent with Adil Shah. In 1642-43, Adil Shah incarcerated his noble, Mustafa Khan, a proponent of the Mughal cause. Subsequent to ShahJahan's intervention, Adil Shah liberated him. Adil Shah implemented some audacious methods that Shahjahan condemned. The emperor commanded him to cease these activities, and Adil Shah complied. He persisted in sending *peshkash* (tribute) to the Mughal emperor as well. In 1648, Shahjahan conferred the title of "Shah" upon Muhammad Adil Shah.[40]

Aurangzeb maintains Mughal sovereginity in Deccan very well. Both Bijapur and Golconda remained loyal to the Mughal Empire and paid regular annual tribute. But in 1644 Aurangzeb was replaced by another son of Shahjehan i.e Murad as *Subadar* of Deccan. He (Murad) failed to keep affairs of Deccan. Aurangzeb observed the dire economic circumstances prevailing in the Deccan, prompting him to focus on the reorganization of its financial system. However Bijapur and Golconda did not pay annual tribute in a systematic way. It led to unfriendly relation between Aurangzeb and Bijapur, and Aurangzeb and

Golconda. Aurangzeb decided to firm action against Bijapur and Golconda but because of Interference of Shahjahan and Dara Shikoh, he could not take strict action against Bijapur and Golconda. Jai Singh, in his strategic preparations prior to the assault on Bijapur, articulated to Aurangzeb, "The conquest of Bijapur serves as the prologue to the subjugation of the entirety of the Deccan and Karnataka." However, Aurangzeb diminishes in stature due to this audacious policy. Given his limited resources, the campaign of Jai Singh Bijapur in 1665 was destined for failure. The campaign meticulously reconstructed the unified visage of the Deccani states in opposition to the Mughals, as the Qutub Shah dispatched a substantial force to support Bijapur. The Decanis employed guerilla strategies, enticing Jai Singh into Bijapur while systematically ravaging the province to ensure that the Mughals were deprived of any resources. Jai Singh realized that he lacked the necessary resources to mount an offensive against the city, having failed to procure siege artillery, rendering any attempt to besiege the city unfeasible. The retreat proved to be costly, and Jai Singh's campaign yielded neither financial gain nor additional territory.[41] It has been mentioned that during second vice-royalty of Aurangzeb (1653-57) the affairs of Deccan were very much mismanaged and confused because of difference between Aurangzeb and his father Shahjahan. Therefore when Aurangzeb been Mughal Emperor (1668) he decided to apply his own method and approach for the established of Mughal rule in the Deccan. He found the Shivaji was very active in the expansion of his own authority in the Deccan. Therefore he used his own military methodology to check the territorial expansion of Shivaji. During his visit, the Emperor Aurangzeb warmly welcomed Shivaji at Mughal court.[42]

Mughal Emperor Aurangzeb could never forget the escape of Shivaji from Agra. He wrote in the last will, "the pronounced pillars of the government in the keeping of details information about everything happens in a kingdom. But due to the carelessness of their security helped in the escape of Shivaji from the Mughal court, resulted in embarrassment for long period of campaign to the end of my days." [43] According to H.K Sherwani, Shivaji remained unconquered and untouched by the Mughals practically till his death; except for some case while Dillar Khan A.D 1678-79, when *Panhala* was attacked. Shivaji never come in terms with the dignity and self respect. Khafi Khan narrate the events of Shivaji's

presence in the Mughal court at Agra in A.D 1666 in details and tries to show that Shivaji expressed his disagreement with Aurangzeb on the assignment of the 5000 mansab by the Mughal emperor frankly.

During the 71st session of the Indian History Congress, Dr. G.T. Kulkarni delivered a paper on a distinctive *farman* issued by Aurangzeb to Mirza Raja Jai Singh, the viceroy of the Deccan, dated August 4, 1665. This *farman* incorporate a large amount of information regarding military and administrative matters. We are aware of the various developments in-between 1656-1665, as well as the successive viceroy's of the Deccan, such as Prince Mua'zzam, Shaishta Khan and again Prince Mua'zzam. The development that occurred in between (1665-1689 A.D) gradually began to change the entire scenario of Deccan states. In 1673 Shivaji observe that he was secure from any danger both from Bijapur and the Mughals, and now draw up his plan to himself crowned as *Chhatrapati* and thus proclaim the foundation of the Maratha state**.**[44]

2.3. **Economic Relation between Mughals and Rajputana:**

Merchants:

Merchants played a critical role in the economic landscape of Rajputana during the Mughal period. They engaged in trade and commerce, handling a diverse array of commodities including spices, linens, precious stones, and other luxurious products. The merchants of Rajputana frequently dominate the vital commercial channels linking the region to other areas of India, facilitating the interchange of goods and ideas among diverse regions and cultures. Furthermore, they played a significant role in sustaining the economy of Rajputana by generating revenue through commerce and taxation, thereby contributing to the wealth of cities like as Jaipur, Jodhpur, and Udaipur.

Hiranand Sahu: A Marwari banker from Amber arrived in Bihar in the 17th century as a merchant for Maharaja Man Singh. His son Manik Chand, the first Jagat Seth (meaning Banker of the World), has accumulated considerable wealth and prominence akin to that of the bankers of Murshid Quli Khan. His fortune is estimated at Rs 100 million.[45]

Virji Vohra: Virji Vohra, the merchants Prince of Surat. He has controlling the trading activities and could fix the prices of whole sale market of western India (in the articles of gold, silver, lead, coral, ivory, spices, opium and cotton etc. All

the merchants of Surat, local or foreign were under the control of his economic power and none to be competing with him in terms of financing and transaction in 1636.[46] He was supposed to be one of the richest men of his time. He has accumulated capital amounting to 80 lakh rupees at one point in time.[47]

Baniya[48]: They constituted the commercial class of Gujarat, Marwar, Cochin, and other regions. They were recognized for their proficiency in commercial enterprises and financial financing. They were exceedingly wealthy merchants of that era, conducting their trade in every significant port with commodities such as rice, corn, linen, indigo, and precious stones.[49]

Banjaras: They were categorized into four tribes, each specializing in corn, rice, legumes, and salt. They resided in camps or *tandas* beside their oxen, which grazed in the expansive grasslands. Occasionally, they were employed by affluent merchants; however, more frequently, they were merchants themselves. A *banjaras carvan* could have as many as 20,000 pack oxen.[50] Jahangir, in his Tuzuk-i-Jahangiri, notes, "In the country, the *Banjaras* constitute a stable class of individuals who own a thousand oxen, or more or fewer, depending on the circumstances." They transport grain from the villages to the towns and also accompany military forces."[51] The *banjaras*, responsible for the overland transport of foodstuffs via pack-oxen, maintained larger camps known as *tandas*, which housed between 12,000 to 20,000 bullocks, capable of carrying between 1,600 to 2,700 tons. They were pivotal in the marketing organization and provided the army with necessary provisions.[52] In addition to addressing the requirements of the customary annual flow of goods, they also provided support to the imperial army during wartime.[53]

Chettis: The *Chittis* dominated the Coromandal coast and established their their business center at Pulicat. The family of Malay and his young *brother Chinna Chetti* controlled the market and commercial organization of entire region up to Nagapattinam.[54]

Kashi Viranna (Cassa Veronn): He was born in the house of a Muslim as Hasan Khan. He has influence the business life of southern India, between (1660 1670).[55]

Shanti Das: He was born in the house of royal Rajput Shahasrakiran, *sisodias* of Udaipur. His father had taken employment in the *marwaris* jewelers shop as a

subordinate. Shantidas was one of the greatest jewelllers of Ahmadabad during the times of Mughals. He was given patronage by Mughal emperor Jahangir, being court jewelers he has provides gifts to the Mughal court from time to time. Shahjahan ascended the throne in 1628, Shantidas to be awarded gift of horse and elephant by the emperor. In one of his *farman* Shahjahan quoted Shantidas as one of the *beopari* (merchant) and faithful jawahari (jewelers) of the Mughal court. He has maintained good relationship with the Mughal court by regular supplies of costly presents or gifts. Shantidas maintained his pivotal position even under Aurangzeb reign.

The above mentioned merchants class of Rajputana flourished during the Mughal period in India. The Mughal emperors patronized these merchants, leveraging their services for the expansion of the empire in Rajputana. These merchants controlled the markets, managed the flow of commodities, and even supported the Mughal emperors in expanding their regional domains. They had good relationship with Mughal Emperors and sometimes they presented costly gifts to the Mughal emperor.

Trade Route:

The Cambridge Economic History of the Mughals indicates that the exchange of goods between Gujarat and North India was facilitated through two distinct routes. The initial pathway established a connection between Surat and Agra, traversing western Rajasthan through Ajmer, Merta, Jodhpur, Jalor, Ahmedabad, Combay, and Borach. The second route traversed through Malwa and Khandesh, with significant cities along this path including Gwalior, Siroj, Ujjain, Mandu, and Burhanpur, situated beyond Thalner. The route of the Tapti to Surat was also followed.[56]

Markets:

During the Mughal Empire, the markets of Rajputana were exciting hub of trade and commerce. These markets often to be found in busting cities and towns, served as center where commodities from various parts of the Mughal Empire and beyond were brought and sold. The principal marts are Udaipur, Bhilwara, Chittor, Bindar, Deogarh and Begun.[57]

Production:

Mewar is not well-known for any particular production of goods. The artisans at Oodeypore can manufacture armaments of all variety, *turbans* and *dupattas* with rich embroidered sides and ends, ivory and wooden bangles, domestic furniture etc. At Bilwara vessels of mixed metal are produced, which largely exported. Paper of bearable quality is manufactured at Gausunda, and gunpowder at Kelwa, pur and Chittor. The carpenters of Bhilwara imitate Benaras toys, and the stone – cutters of Rakabdev create toys and images of marble and of the greenish serpentine stone found there. Cotton clothes, and kuppas or leather jars for ghee and oil, is also prepared in different parts of the Rajputana.[58]

Import:

While comprehensive information regarding the import and export of commodities from Rajputana during the Mughal period remains elusive, it is evident from the list of commodities subjected to import and export duties that the traders of Marwar were actively involved in trade with neighboring states. The imported goods included opium, tobacco, rice, guyr, sugar, both Indian and foreign textiles, dried fruits, gold, silver, and various other metals.[59] Jaisalmer contained mines of yellow stone, renowned even during the Mughal era, which were sold to Delhi and Agra. The primary imports comprised rice and sugar from Uttar Pradesh and salt from Sambhar.[60]

Export: The exported commodities included hides and skins, wool, ghee, salt, among others. Domestic animals such as camels, bullocks, cows, and sheep were also transported extensively. [61] The Bharatpur state exported oilseeds, cotton, ghee, and sandstone to the adjacent towns of Agra, Mathura, and Hatharas.[62]

2.4. Economic Relation between Mughals and Deccani states:

In the 16th and 17th centuries, the Mughal Empire and the Deccani states, such as Bijapur, Golconda, Ahmednagar, and Berar, engaged in intricate economic interactions marked by trade, diplomacy, and intermittent conflict

Merchant:

The mercantile classes, including merchants *(beoparis),* and *banjaras, shroffs , mahajans,* or money lenders, *bankers, gumashtas* or agents and middlemen later known as *paikars* or *pykars* and *dallals,* all compose of separate professional groups and played an important role in Mughal India having their trade relation in coastal region. The vast trade was organized by a distinctly cosmopolitan

group of merchants belonging to diverse ethnic groups. The merchants of a particular group, community or caste controlled the trade of one area.

I. On the western coast of India, commercial center of importance emerged where Muslim merchants established their businesses, especially at Surat and the ports of Malabar (e.g.Cannanore and Calicut). These ports evolved into crucial hubs for commerce connecting the Far East with the Persian Gulf and the Red Sea. Their expansive and comprehensive perspective positioned them as significant players in the Indian Ocean and eastern seas, spanning from Madagascar to Malacca, engaging in activities as maritime shippers and pirates, as well as terrestrial merchants. Despite not claiming sovereignty over Indian ports, they enjoyed a more honored status than ordinary people.

II. The Guajarati *banians (banias*), *brokers* or merchants) including Jains, through more localized than the Muslim, moved liberally by sea and land and had trading establishment from Bantam to the Red sea, and east Africa down to Mombasa.[63]

***Chettis*: (**Coromandel Coast) was well known in the Indian archipelago, the Straits and south East Asia. They took a vital and great part in the Malacca trade before its conquest by the Portuguese. But they did not go beyond west of India.[64]

Chulias: This merchant caste belongs to the south India Region. They were additionally classifying into four distinct sub-groups. The *marakkayar* were among the prosperous merchants engaged in coastal and Southeast Asian trade. This group exhibited a remarkable degree of mobility. In India, the most vibrant activity was observed in the southern regions of Coromandel, Madura, Cuddalore, Porto Nova, Nagole, Nagapatnam, and Koyalpatnam. They engage in the exchange of textiles, palm nuts, spices, grains, dried fish, salt, and precious metals.

Chrutaian Paravas: They engaged in commerce from Coromandel to Malabar and Ceylon. They specialized in coastal commerce and brokerage. The Golconda Muslims participated in international maritime trade. The Mopilla Muslims of Indo-Arab descent was significant merchants in the region. [65] Indigo was rose to great significance for dying and bleaching cloth and paints and was cultivated throughout in Mughal India. In Gujarat the chief places of manufacture were

Sarkhej, Ahamadabad, Dholka, Cambay, Jambudsar, Surat, Rander and Broach, besides Baroda and Malwa. Sarkhej indigo ranked second to Biana.

Productions:

During 16th and 17Th centuries, the Deccan states of Golconda, Bijapur and Ahmednagar had a rich practice of non-agricultural manufacturing. These were the centers of textile production, especially silk and cotton fabric, metalwork, armaments and utensils, leather work, pottery and jewelry work etc. These industries contributed to the economic affluence and cultural prosperity of the Deccan region during the Mughal period.

Diamond: The diamond mines of the Deccan always stirred the greed of the Mughals. Golkonda was world-famous for its diamonds, which were the most industrious in the country. The *Kullur* mines on the river Krishan were the major mines in Golconda. The mines of Biragarh in Berar were rated by Jahangir as the best of India at that time. Its diamond was, "Superior in kind and beauty to all other kinds of diamonds, and much esteemed by jewellers."[66]

Saltpeter: In Deccan states Saltpeter was found both in east and west coastal regions with their hinterlands. Masulipatnum, Aramagon and Pulicat were its principal outlets on the east coast. The Malabar coast, the Konkan Coast (Rajapur), Biajpur (Raybag), Berar (Lonar), Burhanpur in the Deccan, were significant resource of supply of saltpeter in the 17th century.[67]

Silk: Sericulture was an old manufacturing in India. Mughal Emperor Akbar shown significant interest in silk production and actively promoted the involvement of foreign workers in the development of silk weaving in the Deccan provinces. About 1600 the raw material was imported and partly produced in India.[68] This industry developed much under Jahangir and Shahjahan. Tavernier (Mid-17th century) tells us that several thousand bales of silk yarn went out of Kasimbazar annually.[69] Sir J.N. Sarkar recounts the accounts of Barbosa and Linschoten at the beginning and end of the 16th century, highlighting the evolution of this industry in Gujarat, where centers such as Combay, Surat, Ahmedabad, Pattan, and Chaul thrived, with raw materials sourced from China and Bengal. Surat and Ahmedabad necessitated silk for the production of carpets, velvets, satins, and taffetas interwoven with silk and gold threads.[70]

Cotton: The cotton industry was firmly established during Akbar's reign and continued to thrive under Jahangir and ShahJahan. The textile industries, namely silk

and cotton necessitate certain ancillary operations such as reeling, bleaching, dyeing, printing, or painting. In the 17Th century, the principal center of cotton production in Deccan states is, on the Coromandal Coast and Golconda, where densely inhabited and affluent weavers settlements grew. Prominent commercial and industrial cities and villages such as Narasapur, Masulipatam (home to 7,000 weavers), Nizampatam (Petapolli), Vetapallam, Masapallam, Viravasaram (Virasharoon), Armagon, and Madras were influenced by the trading endeavors of the Dutch and the English.[71]

2.5.Art and Architecture of Rajputana and Deccani States:

Art and Architecture of Rajputana during the Mughal Period:

The Rajputs developed its own regional art and architecture in medieval period. When, the states of Rajputana came in contact with Mughal Empire in India. The interaction between the Persian style of art and architecture and the Rajputana style of art and architecture facilitated a rich exchange of knowledge.

Styles and themes:

Since its inception, it has established nature as the central topic. The images resemble landscape paintings in which human characters appear to occupy a subordinate role. Some of the primary fundamental ideas illustrated in these paintings include, A variety of tree species, dense foliage, melodious birds, frolicking animals, rivers adorned with lotus flowers, and raindrops descending from deep blue skies. The Rajasthani miniatures are renowned for their exceptional use of color. Sky blue represents clouds, gold signifies bursts of lightning, and green denotes plant life, constituting some of the most prominently utilized colors. The artist of these styles also illustrated hunting scenes, representations, and the harmonious season of Rajputana. A notable characteristic of 17th-century Rajasthani paintings is the employment of compartmentalized compositions, wherein spaces are divided into bends and rectangles that serve as frames for individuals and groups.[72]

In the Mughal period, the Rajput school of painting gained considerable prominence in the region known as Rajputana. The primary hubs of this educational institution were located in Chewand (Mewar), Bikaner, Jodhpur, Bundi, and Amber until the mid-17th century. Subsequently, two new centers emerged with the establishment during the closing years of the 17th century. The

Rajput rulers were required to attend the Mughal court, dedicating a significant portion of their time to the Mughal capital, where they became acquainted with the extensive advancements occurring across various domains of their empire. During the 16th and 17th centuries, Rajputana painting provides a profound understanding of these developments within the context of its own tradition.[73]

Mewar School:

During the reigns of Ajit Singh, Vijay Singh, and Man Singh, a significant number of manuscripts of the Ramayana and the Bhagavata were produced. Mewar Art was influenced by Mughal art. Trees, domes, bottles, jugs, drapes, and carpets were adorned in the Mughal manner. The Mughal School significantly impacted Mewar art by introducing a novel style and subjects. The oldest artwork of the Rajput School of painting is attributed to Chwaand. In the era of Amar Singh II (Mewar), in 1605 A.D., a collection of *Ragmala* paintings was created by the artist Nisardi. The style of these paintings is associated with the *Chaurnanchasika, Gitta-Govinda, and Bhagwat-Purana* from the previous period. The primary components of this style include overall composition, extensive regions filled with solid color, the square and unrealistic depiction of the sky and environment, and the placement of figures in linear perspective, accompanied by a uniform lighting effect.[74] During the patronage of Jagat Singh I (1628-52), an extensive series of artworks known as *Nayakabheda* was produced by various painters, characterized by a poetic and highly romanticized style. In the subsequent fifty years, the impact of the Mughal style gradually diminished the prominence of the Mewar School, leading to an increasingly subdued expression.

Bikaner School: The Bikaner painting appears to be a manifestation of the Marwar pattern. The artists of this tradition adeptly integrate the techniques of both Marwar and Mughal styles. Their works illustrated the intricacies of court life, encompassing its customs and formalities, as well as hunting scenes, the life within the harem, and the narratives of the Epic and *Puranic* tales. Bikaner's proximity to Punjab has led to a notable influence of Punjabi art on its own artistic expressions. This artwork embodies the essence of the Deccan *"Kalam,"* thereby indicating that the rulers of Bikaner were influenced by the Deccan tradition.[75]

Bundi School:

The Bundi school of Painting has close similarity with Marwar than with Mewar. The distinctive characteristics of these paintings are elongated noses, diminutive stature of both men and women, and a profusion of red and yellow hues. The gardens, fountains, nocturnal vistas, and masculine garments exhibit Mughal influence. The flora, fauna, and other natural elements such as rivers and hills have inspired painters by the physical environment of Bundi. The Kota school was merely a replica of the Bundi School of Painting. The wall painting depicting a woman bathing in Zalim Singh's Hardi at Kotah is a replica of analogous paintings from Bundi.[76]

Kishangarh School: This school is famous for its beauty and excellence of paintings. The themes selected for painting are classical poems of *Brijabhasha*. This painting reflects natural bodies and view of the Kishangarh and its near districts. The figures are lofty with sharpen nose of extraordinary length. These paintings also shown the parade of court during night time, the beautiful dresses of females are similar to those of Farrukhriyar's times and fill with the Mughal synthesis of art, love and dedication.[77]

The Jaipur and Alwar School:

This school betrays greater influence of the Mughal art than any other school of Rajputana. A mural of *Kalidaman* at Amber the *Pancham Raja* painting, the costume of *Gopis, Gwalas* and *Krishan*, night, scenes, harem, hunting ladies wear, ladies in trousers, with caps and *orni*, also their round faces and fair skin give full proof of the influence of Mughal art on the Jaipur and Alwar school of Art.[78]

The Architecture of Rajputana during Mughals period:

Rajputana made rapid progress in architectural activities during Mughal period as the state of Rajputana were the allied states of Mughal Empire. Moreover, Rajputana witnessed political stability for long time and also interacted with Persian architectural of the Mughal Empire. Therefore the architectural development in Rajputana represented both Persian and regional styles.

The Mughals period is known as Golden period in the field of architectural development in Rajputana. Following the Rajputana's acknowledgment of Mughal sovereignty, they experienced a period characterized

by tranquility, affluence, and the flourishing of their architectural endeavors. The process of cultural synthesis between the Rajputs and Mughals significantly influenced the architecture of this period, especially in the state capitals of the Rajput chiefs. Conversely, when the Mughals arrived in India, they engaged with Hindu concepts and architectural styles, which gradually influenced Hindu and Jain architecture in their newly constructed Persian designs, aided by Indian artisans. It seems that the influence of Hindu architectural style lasted all over the Mughal period, and uttered itself in the narrow column, pilasters, corbel brackets and other decorative features of Mughal buildings. It was particularity visible during the reign of Akbar. [79]

The sovereigns of the Rajput states, such as Raja Bihari Mal and Raja Bhagwan Das, established intimate matrimonial alliances with the Mughal Emperors Akbar and Jahangir. Given the direct influence of the Mughal Emperor, it is hardly surprising that the palace of Amber, located approximately seven miles from Jaipur, is designed in the style of their magnificent palaces. The *Diwan-i-Am* at Amber exemplifies a remarkable integration of Persian and Indian architectural styles, characterized by a double row of pillars supporting a grand structure. Notably, there exists a collection of exquisite latticed galleries designated for the women of the royal family. The *Jai Mandir*, also known as the 'Hall of Victory,' stands as a remarkable illustration of architectural excellence. The marble employed throughout exhibits a quality that evokes the splendors of Agra and Delhi, complemented by a modest temple here, while a mural illustrates the scenes of *Brindaban* and Mathura there.[80]

Historian D. Farchid Ruggles has characterized Mughal architecture and gardens with a notable emphasis on their beauty and elegance. In contract, these Asian scholars had made little attentions on contemporary Rajputs sites, which was built by Rajput princes and warrior's caste that had been rule before and during the Mughal Empire (1526-1817). This was not due to artistic taste or lack of Rajputs architectural concerned of Indian by the historian, but there are beautiful and well recognized palaces and gardens of *Amber, Udaipur, Orcha, Bundi and Nagaur* and many others. In India there are various Rajputs kingdoms largely situated in Rajputana, although they eventually spread to Malwa and Bundelkhand and to the Punjab hill states. Their palaces were visibly remarkable

and every bit as refined as their Mughal counterpart in their cultural symbolism, political in appearance, decorative or embellishment of artesian innovation. Although the historian of Islamic background remarks, Rajputs palaces architecture in which many forms were contribution by the Mughal. They have generally treated this is an example of cultural influences in which distinct existence of artistic element in style rather than the highly complex blend that it was. Most of the historian of South Asian remarks, architecture of that period shown flexibility between Rajputs and Mughals art form and recognized the emptiness to differentiate one from the others, and there were mobility of artists and artistic design and the composition amongst their patronage. But the scholars belonging to the Islamic world, to see the sites like Amber and Bundi were the outcomes of Mughal influences.[81]

Mughal architecture attained its distinctive character during Akbar's reign, whose unifying genius influenced both the political landscape of the Mughal Empire and the evolution of the arts in India. Military conquest was manifested in architecture, facilitated by the influx of craftsmen from Rajputana to the Mughal court. Akbar's architectural innovation exhibited a remarkable inter-regional amalgamation, incorporating considerable elements from older Timurid, Transoxanian, Rajput, and Persian forms. The architectural reflection represented the amalgamation of varied materials and his preferred red sandstone, demonstrating a distinctive advancement in the realm of architecture.[82]

The Ratan Singh Palace at Chittor, build during the reign of Rana Rattan Singh II (1528-31), carry on the architectural design of Rana Khumba, with the inclusion of very few architectural section. The four – centered Mughal arches now were the primitive assimilated in this palace. The other design or components are hexagonal pillars, semicircle ceiling with fluted ribs or eight sides. The semicircle dome with flute ribs was also a new feature which incorporates during the Mughal period.

During the reign of Rana Amar Singh I Ganesh Deodhi, Bodi Pol, Amar Mahal in Udaipur and Supari Mahal in Ranthambhor had incorporated new architectural elements including three centered arches as well as Multi- foliated arches with three layers.[83]

Ebba Koach noted in Mughal Architecture that the Kachhwaha Rajput Man Singh was an enthusiastic supporter of architectural endeavors. His

structures embody a synthesis of Rajput traditions and Mughal aesthetics; for example, the Amber Fort near Jaipur showcases the influence of Mughal palace design. The Kachawaha rulers aligned themselves with the Mughal Empire as early as 1562 A.D., thriving as loyal partners until the eventual fragmentation of the Mughal dominion. Consequently, it was to be expected that the Jaipur School of painting would persist until the decline of the empire. Nonetheless, it possesses a unique identity characterized by its techniques, color composition, and other elements. It is noteworthy that the institution thrived and prospered not in its prime, but rather in the waning period of the Mughal educational tradition. The Man Singh Temple of Govind Deva commenced construction in 1590, showcasing a significant sandstone adaptation of the Khurasanian tomb style, characterized by four interconnecting arches. This indicates that Mughal Emperor Akbar sought to perpetuate his artistic legacy within the religious sites of India as well. However, in the 16th century, a notable illumination emerges within a temple, reflecting the architectural openness characteristic of the era. The sovereign state embraced Mughal architecture even within their religious center. The *Kachhwaha* Rajputs remained steadfast in their allegiance to the Mughal Empire, particularly evident in their architectural endeavors in Amber and Jaipur.[84]

The reign of Jahangir represented a time of profound transformation, deep contemplation, and innovative experimentation, marking a significant chapter in the future evolution of Mughal architecture. His era has yet to receive the recognition it deserves within the realm of architecture. The decoration of architecture was marked by a profusion of materials, with the traditional sandstone carving—now enhanced through innovative manufacturing techniques—being supplanted by the utilization of white marble. The development of tile work, the application of printed or gypsum stucco and the arrangement of stone all flourished during this period.[85] The art and architecture from 1615 to 1679 A.D. is characterized as "The Age of Rajput Renaissance," marked by the synthesis of local techniques and patterns with Mughal methods.

The interplay between the two political factions significantly shaped the architectural landscape of the Rajputs. The most significant contribution of this period was the ongoing integration of foreign elements into the aesthetic

preferences of the Rajputs. The initial indications of this influence can be observed in several palaces constructed by Amar Singh, such as Amar Mahal, Jagamandir, and Badipol, which feature a Persian inscription dated 21st November 1616 A.D. The influence of imperial architecture is discernible in these palaces primarily through subtle details rather than in the development of architectural techniques themselves. The transformed arches, lavish embellishments, and intricate ornamentation of pillars and stone grids distinguish these establishments from the modest structure of Udai Singh at *Moti Magri* and the expansive building complex of Partab at Chavand.[86] Jahangir build a *Chashma - i - Nur* in the hill of west Ajmer in 1615 A.D. Raja mal dev of Marwar in 1535 A.D constructed the architecture to the spectacular water lifting an unfinished stepped structure of lifting the water upwards to the hills.[87] During the reign of Rana Karan SinghI (1620-28) attached twelve structures in the Udaipur palace complex along with city wall gate. The multi- layers arches of this period comprises nine faces. However, some of those whose central portion was flat and shoe sides have bent with foliation. In the Udaipur and Dulha Mahal in Ranthambhor fort exhibited the bluster columns of Shahjahan reign. They were of dress kinds, six faces, flute and thin columns with flutings or carving. .[88]

Under ShahJahan (1628-1658), Mughal architecture attained a new aesthetic and entered its classical phase. The architectural depiction of this era emphasized symmetry, homogeneity of forms, and regulation through graduated accents. The planning of individual structures and large complexes has become more interconnected than in past periods. In early Shah Jahan architecture, it was integrated with a specific style of arched or curved junction supported by columns or pillars, exemplified as the Pavilion at Ajmer.[89]

Rana Udai Singh II reveals the inclusion of Shahjahan architectural components in their palaces. This period displayed to be quite rich as far as the types of arches concerned. The multi-foliated arch was new features and these were shown in most of building in Rajputana. These were with four, five, six seven and eight faces. The multi – side's column continues from earliest period with two new establishment i.e square pillars without base and second one was octagonal pillars. The other new features in architectural design were the

brackets, dual layers or rows, simple bracket with mouldings and plate shape ceiling.

The Shahjahan period was characterized by a prominence of marble architecture. The location of red sandstone was rapidly supplanted by marble in its advanced state. The Mughal artists achieved this elevated grade in architectural techniques because to their prior expertise in related, simpler stone decoration and inlay methods. The principal effect achievable with *commesso di pietra dura* facilitated the substitution of the previous conventional stone inlay designs with naturalistic motifs or embellishments. As per the court poet of Shahjahan, Abu Talib Khan,

> *"They have embedded stone flowers in marble, which surpass reality in color but not in fragrance."* [90]

Shah Jahan has imported *Makrana* marble and gives its own formation with the help of his skilled artisans and it was difficult to recognize whether it is Persian style or Hindu architecture style. It was the perfect amalgamation of two styles and which resulted the innate beauty of his edifices.[91] The last room of the Ajmer Mosque is here joined to a single transversal hall, expressed as *tanabi khana* in the contemporary manuscript. Neither the Ajmer mosque nor the Moti masjid has a central inflection in the form of *Pishtaq*, the abbreviated and miniaturized version of the Ajmer Masjid is the *"Mina Masjid" (Gem Mosque*) is completed in 1637 A.D.[92]

Aurangzeb did not share any of his father's architectural hobbies. The generous patronage of the arts by his predecessors was largely subdued under his leadership. The architectural endeavors under Aurangzeb's tenure were fewer in number and of lesser quality compared to those undertaken by his predecessor. He employs construction materials such as red sandstone and white marble.[93] The artists of the Mughal Courts began to migrate to the Rajput states during Aurangzeb's reign, a period during which both the art and the artists were regarded with disdain by him. The Mughal artists, Fazil Muhammad and Sadiq Muhammad, became part of the court of Swai Jai Singh (1699-1743), a period during which the Jaipur School experienced significant advancements.

Hadoti had established its reputation in the realm of art well prior to the advent of the Mughals in India. The Hadoti or Bund School of art was

predominantly shaped by the Mewar tradition, followed by the Mughal school due to historical contexts. During the Mughal period, painting in Bundi flourished to a significant extent. It is, consequently, not surprising that the artwork of the Bundi School is still present in numerous museums across the capitals of the world. Undoubtedly, the application of vibrant hues in the artworks, in alignment with the longstanding tradition of the Marwar School, persisted without interruption. The artwork from this era reflects a local theme, yet it is characterized by Mughal stylistic elements. The artworks inspired by the folk tales and traditional songs of *Dhola –Maroo*[94], *Moomal-de, Nihal-de, Pabuji*, *Shat-Ritu,* and Brahmas, among others, exemplified the Mughal style. The prominence of paintings inspired by Hindu holy texts such as the Ramayana, Mahabharata, and *Bhagavata* has been supplanted by artworks portraying Mughal harems, fountains, and Turkish spas. The painting thus far has been devoid of Mughal influence. The Mughal art began to influence the Mewar School during the reign of Maharana Karan Singh. [95] Although Mughal design began to influence Rajput building several decades ago, this temple exemplifies the splendor of authentic Rajput or Mewar architecture. This chapter examines the evolution of art and architecture in Rajputana following the expansion of Mughal influence in Rajput realms, while also addressing the development of fort architecture in Rajputana prior to the pre-Mughal period has been studied in next chapter 3rd of this thesis.

2.6. Arts of Deccani states during the period of Mughals:

S.K. Sherwani states in his book, *Cultural Trends of Medieval India* that the *Dakhni Qalam* refers to the southern variant of the Mughal style adopted during Aurangzeb's conquest of the Deccan.

Styles and Themes:

The emergence of the Deccani tradition appears to have been shaped by a multitude of influences. A multitude of sovereigns from the Deccan kingdoms exhibited a refined appreciation for Persian artistry, amassing remarkable collections of miniatures and paintings crafted within their own courts. A notable impact on the Deccan paintings originated from the Mughal School, attributed to the interactions between the two courts and the exchange of paintings as gifts.

Thus, the features typical of Deccan paintings reflect these diverse influences are as:

- Hierarchical scaling,
- The richness of the palette,
- Unique Jewelry, The excessive swirl of the griddle and stole, particularly concerning female bodies
- The convergence of diagonals creating an arch around the central figures is a defining characteristic.[96]

The earliest acknowledged miniatures termed *"dakhni"* are included in the manuscript Ta'rif Husain Shah *Padshah-i-Dakan*, which has 49 folios and includes 14 miniatures, preserved at the *Bharata Itihasa Samshodhaka Mandala* in Poona. A miniature depicted the court scene of *Dakhani* king Husain Nizam Shah seated on his throne, surrounded by girls, verdant greenery, and several other elements of life. A depiction of *Najmu-ul-Ulum*, executed in 1570, is included in the Chester Beatty Collection at the British Museum, as noted by S.K. Sherwani. Both sets of miniatures illustrate the influence of Mughal techniques and authentically reflect *Dakhni Qalam*, regarded as pre-Mughal Gujarati art. [97] Dr. Chaghatai presents a notable manuscript of the love verse, *Laila-Majnun*, authored by the poet Ahmed under the reign of Muhammad Quli Qutub Shah in 1581. The book has fourteen miniatures executed exclusively in Mughal methods and was part of the collection of the late Hafiz Mahamud Shairani of Tonk in 1925.[98]

A distinct painting style emerged in the kingdoms of Ahmednagar, Bijapur, and Golconda in the Deccan around the late 15th century, preceding Mughal art. The most significant patronage of painting in these countries occurred in the sixteenth century, and the Deccani style reached its zenith in the seventeenth century, influenced by the Mughal heritage. In the 16th and 17th centuries, we will examine the evolution of Deccan art under royal patronage. The successor states of the Bahmani Kingdom ardently promoted the art of painting. The first documented picture from these states is dated between 1565 and 1569 A.D. It was an illustrated manuscript of Ta'rif-i-Hasan Shahi created and presented at Ahmadabad. In 1570, the *Nujum-ul-Ulum*, a second Deccani manuscript, was produced and illustrated in Bijapur. Ali Adil Shah patronized numerous painters

at his court, and this painting was completed under his supervision. The most distinguished monarch of the Bijapur dynasty, and maybe of all the successor nations, was Ibrahim Adil Shah (1580-1627), renowned for his proficiency in painting and calligraphy. During the second half of the 16th century, a new tradition of painting known as *Ragamala* emerged in Ahmednagar and Bijapur. Under Ibrahim's tutelage, this tradition reached the pinnacle of its growth. Another variant of Deccan painting depicts the grandeur and opulence of royal processions. A number of paintings from this style have survived from the reign of Abdulla Qutb Shah (1626-72) of Golconda. Mughal painting significantly influenced Deccan painting. Interactions between Deccani and Mughal traditions manifested in various forms. Artists were exchanged between the two courts, along with gifts of paintings. [99]

Despite this, the *Dakhni Qalam* maintained a distinct autonomy, and it would be an overstatement to assert that the subsequent artworks of Bijapur and Golconda were simply a derivative of Persian painting. The arrangement of images, the color palette, and the indigenous attire serve as distinguishing features in Deccani painting, setting it apart from Mughal art. It has been asserted that literature and art serve as the blossoms that delineate the trajectory of an empire's prosperity. During the reigns of Ali Adil Shah of Bijapur (1627-57 A.D.) and Abdull-ah Qutb Shah of Golconda (1626-72 A.D.), there was a remarkable patronage extended towards the realm of painting.[100]

Conclusion:

The Mughal relation with Rajputana and Deccan were based on concept of sovereign power and the sub-ordinates. The Mughals not only cared for the cultural sentiments of the Rajputana and Deccan, but they also shared economic developments and army recruitment with the inclusion of person from Rajputana and Deccan states. The trade and commerce were interdependent that merchants both from Rajputana, Northern India and Deccan more freely because of security provided by the regional authorities and the Mughals.

The Rajputana incorporated the Persian elements in their art and architecture. Similarly Mughal utilized the material of Rajputana e.g large scale of stone came from Rajputana even whole Taj Mehal is built of white marble which came from Makran in Jaisalmer. Thus Persian and indigenous culture of Rajputana interacted with each other.

Although the Deccan art and architecture were based on local culture, some of the structure built by the Mughals in Deccan also. The existing structure of Deccan shows that some Persian features of Architecture were in co-operated in Deccani art and architecture. Thus in Deccan also synthesis between north India and Deccani cultures was strengthened.

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[4] Sharma Shri Ram, *The Religious policy of Mughal Emperors*, P. 99.

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[16] Satish Chandra, *Mughal Religious Policies, The Rajputs and the Deccan*, Vikas Publishing House Pvt.Ltd, New Delhi, 1993, P. 55.

[17] Gupta R.K & Bakshi S.K, *Studies in Indian History Rajasthan through Ages*, Jaipur Rulers and Administration, Vol-IV, Publishers Sarup & Sons, New Delhi, P. 73.

[18] Upon a Rajput's acknowledgment of Mughal service, he was bestowed, in return for his mansab, a *jagir* that included *mahals or tappas* inhabited by his clan. The *mahals or tappas* may be further classified into supplementary *parganas*, generally including the garhi or fort where the Raja and his family dwelled. Moreover, these areas represented the genuine homeland of the Raja, although the designation was sometimes broadened to include the entirety of the territory governed by the Raja and his kin. See also Satish Chandra, P. 35)

[19] He modified the political structure of Rajputana and replaced the term *"bhaibant"* with *"watan-jagir".*

[20] IGNOU, EHI-04*, History India from 16Th to Mid 18Th Century,* Editor, Prof. A Jan Qaisar, Block -6, Unit-11, New Delhi, 2003, P. 52.

[21] Mughal Religious Polices, the Rajputs and the Deccan, P.35

[22] Ali, M. Ather, *The Mughal Nobility under Mughals,* PP. 79-80.

[23] Prasad Beni, *History of Jahangir*, Edition-3rd, The Indian Press Ltd., Allahabad, 1940, P. 220.

[24] Ibid, P. 221

[25] Religious Polices The Rajput And Deccan, P. 122.

[26] *Peshkash*, or tribute, denotes a gift, declaration, or action that expresses respect, gratitude, or reverence toward an individual or entity. The payment was rendered by zamindars or tributary rulers to the Emperor or his representatives as a demonstration of submission and their subordinate status.

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[41] *From Sultanate to Mughal Empire (1526-1707),* P. 333

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[45] *The Cambridge Economic History of India* (1250-1750), P. 341.

[46] Sarkar, Sir J.N, *Mughal Economy Working and organization*, P. 126

[47] *From Sultanate to Mughal Empire (1526-1707),* P. 390

[48] This word is derived from a Sanskrit word *vanik* meaning merchant.

[49] *Mughal Economy Working and organization*, P. 127

[50] IGNOU, EHI-04*, History India from 16Th to Mid 18Th Century*, Block -6, Unit-24, p. 37.

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[52] *Mughal Economy Working and organization*, P. 129

[53] *The Cambridge Economic History of India* (1250-1750), Ed. Vol.1, P. 331

[54] *Mughal Economy Working and organization*, P. 127

[55] Ibid, P. 128

[56] *The Cambridge Economic History of India* (1250-1750), Ed. Vol.1, P.338

[57] Gazetter of Rajputana, Ibid, p-42

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[63] Ibid, P.184

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CHAPTER-3

AUTONOMOUS STATES OF RAJPUTANA AND DECCAN:

Introduction:

The initial information about the cultural characteristic of Rajputana, are found in the inscriptions and latter on the local and vernacular literature called as *Khyat*. The most extensive modern work on history of Rajputana is produced by Col Tod entitled *Annals of Rajasthan* as, “"the residence of the Rajput monarchs." The region was previously designated as *Rajputana* by another Englishman, George Thomas, in his memoirs published in 1805, prior to Tod's reference. The British East India Company designated the area that is now known as Rajasthan as *“Rajputana”*. Upon receiving that rank, the Ajmer agency chief was designated as "Agent to the Governor in Rajputana”[1]

Substantial political upheaval transpired in this region from the sixth century A.D. to the onset of the twelfth century A.D. in Indian history. A multitude of empires rose and fell in northern India. The Rashtrakutas, Pratiharas, and Palas are engaged in conflict over the dominance of the power center, Kannauj. Because of these wars the decline of various empires almost simultaneously. Their vassals attained autonomy, and the incursion from the northwest completed the transformation. During the latter portion of the twelfth century, the Chauhans of Ajmer acknowledged their supremacy over northern India. Their vassals attained autonomy, and the incursion from the northwest completed the transformation.

The Rajputs rulers of Rajputana were very much concerned with their dignity and sovereign power. Prithvi Raj Chauchan the ruler of Ajmer was one of the most powerful rulers of Rajputana. When Shaib-ud-din Muhammad Ghori attacked in the Northern parts of India particularly in the Punjab Prithvi Raj Chauchan became cautious decided to check the advancement of the armies of Mohd Ghori. In 1191 A.D, he fought a battle against Mohd Ghori, first battle of Terrian, in which he defeated Mohd Ghori. However, the local rulers of Rajputana believed in divided political authorities. There were several principalities they fought against each other for their territorial expansion.

It is important to highlight that Rajputana achieved considerable advancements in art, culture, and military during the timeframe of my examination.[2]

3.1. Autonomous Cultural Development in Rajputana:

Despite being politically divided, the Rajputs rulers worked for cultural development in their own state; therefore both the art and architecture were developed according to local identity and as the symbol of King's authority.

Art and architecture:

It is well established fact that art has been a source of both the prosperity and regional identity of a particular region. Here it may be mentioned that there were some changes in the paintings of Rajputana during the Mughal periods, which shows influence of Mughals paintings or Persian Paintings. Here, it may be mentioned that the development of art and culture of Rajputana after extension of Mughal authority in Rajputs states has been studied in the next (chapter 4th). Therefore in this chapter, it has been attempted to study the development of Art and Architecture of Rajputana, during pre- Mughal period.

The architectural endeavors of the Rajputs during the pre-Mughal era can be classified into two distinct categories:

a. The establishment of edifices dedicated to the veneration of various deities. The construction of the temples for the worship of different Gods and Goddesses.
b. The defensive architecture, including the construction of forts (*garh*) for the defense of territories at strategic locations inside their states or kingdoms, encompassed palaces, storage facilities, reservoirs, and the secure architectural characteristics of Rajputana throughout that era.

Nonetheless, it was the religious architecture that exerted a significant influence in Rajputana, particularly in the realm of architecture prior to the Mughal period. In this period, numerous temples were erected across various regions of Rajputana, reflecting the beliefs of both the Rajputs and the Jain community. The construction of these temples is based on the principles of trabeate and corbelled techniques, incorporating columns, capitals, brackets, and lintels in various structural elements of the edifice. The roofing of the cloisters of the temples exhibited a trabeate style, whereas the central chamber of the temple (*garbhgriha*) was constructed using corbelled techniques, culminating in the formation of a pyramidal roof (*shikhra*). The persistence of both trabeate and truss bracket styles in architectural construction

reflects a prevailing trend within the traditional patronage of ancient Indian architecture.[3]

Temple architecture was famous in Rajputana from ancient period onwards for instance, Solanki and Post Guptas rulers constructed beautiful temple at Rajputana. They originally ruled over Gujarat but extended their influence and patronage over the varied parts of Rajputana. They had their good influence over the art and architecture of this land of Rajputs. Some of the most beautiful temples like Navalakh temples, the Vimal Temple on Mount Abu and the galaxy of Kiradu Temple in Marwar are the beautiful example of Soalanki architecture. The Vimal temple is constructing with pure white marble. The Tej Pal temple at Mount Abu, no doubt, imitates the Vimal temple but it lacks in freshness and strength of its original. Rockcut temple of Datamar is an example of Post Gupta's temple architecture in Rajputana. The *Eklingji* temple near Udaipur is an exceptional case of unmatched structure and perfect. In Nagda, numerous exquisite temples have withstood the ravages of time and human intervention, vividly reflecting the architectural bravery and magnificence of Rajputana from that age.[4] Some stunning temples were constructed at Osian (near Jodhpur) Baroli (near Kotah), Jagat (near Udaipur), are famous not only for their strength and good posture but also as the gems of architecture. Many of these beautiful structure built during the period were devasted and razed to the ground by the Persian rulers in India. The *Adhai-Din-ka Jhompara* was originally the college established and constructed by Bisaldeva, the Chauchan ruler. Later, Saheb-ud Din-Ghori, when he take possession of it to own control, destroyed a part of it and instead built a mosque over the raze structure.

Regarding the defensive architecture, we observe a lack of substantial construction from this age. The only extant constructions currently are the forts of Amber, Chittor, Jodhpur, Bikaner, and Bundi, devoid of any civil architecture from this period except from the fortifications.

Ajmer:

There are some structures in Ajmer that reflects the development of architecture. *Puskar*[5] is one of the ancient temples on lake, which helps us understand how the architecture began to develop in Ajmer. The state experienced a period of tranquility and affluence during the lifetime of Badan Singh, safeguarded by the protective influence of Swai Jai Singh of Amber (Jaipur). Badan Singh was an exceptional

architect. He designated Jeevan Ram Banchari to serve as his minister responsible for public works. The structural development in Deeg, Bharatpur, Kumher, and Weir began under his careful supervision. A total of 1,000 bullock carts, 200 horse-drawn carriages, 1,500 camel carts, and 500 mules were utilized to transport marble from Bansi Paharpur and stone from Baratha to these themselves tirelessly to these endeavors, operating continuously. The principal palace at Deeg, known as Gopal Bhavan, was finalized in the year 1745. The palace included a "*Deewan-e-Am"* crafted from sandstone. A refined piece of marble swing swing (*hindola*) was brought from Delhi by Surajmal.

The outer trench of the Bharatpur fort spanned about 250 feet in width and reached a depth of 500 feet. A structure measuring 25 feet in height and 30 feet in width was erected using mud to encircle the city. The city's ingress and egress were meticulously controlled via ten substantial gates. The innermost ring measured 170 feet in width and extended to a depth of 40 feet. Two bridges stood on either side, directing one toward the gates of the fort's main entrance. The primary construction material of the walls was mud, a substance capable of enduring the impacts of artillery bombardment. Within the confines of the fort, eight bastions were meticulously erected, upon which formidable cannons were strategically positioned to ensure the fort's defense.[6]

Amber/Jaipur: The establishment of the Jaipur School of art began modestly. Raja Man Singh (1590-1614) ordered the embellishment of the palace walls at Amber with striking representations of birds, animals, flowers, and botanical motifs in bright hues of red, yellow, and green. Panels of these paintings were discovered in Man Singh's palace just a few years back. These panels depict Krishna playing his flute under the Kadamba tree, encircled by the milkmaids. Man Singh's successors, Mirza Raja Jai Singh and Bishan Singh, made no significant contributions in this regard.

Amber Fort: The Amber fort had been built on the basis of Hindu architecture. From 1290-1310 Rajdev further fortified the fortifications of Amber, which had been started by his ancestors. He built a tank, founded town, and fortified it with strong walls. In 16th century, the present Amber fort was constructed as a larger palce is known as Kadimi Mahla, is regarded as the most ancient palace still in existence within the country. The Amber fort experienced the growth of successive rulers over

the following 150 years until the Kachawaha relocated their capital to Jaipur during the reign of Sawai Jai Singh in 1727.

The town of Amber was initially established by Meena and subsequently governed by Raja Man Singh I from 1550 to 1614. The architectural characteristics of Amber Fort are distinguished by their artistic Rajput style, featuring imposing ramparts, a succession of gates, and cobbled pathways, while beneath the fort lies the serene Moata Lake. The lake served as the primary water source for the Amber Palace. The magnificent Amber Fort is an expansive palace complex built from light yellow and pink sandstone, complemented by white marble. The striking and splendid palace is arranged across four distinct levels, each containing a courtyard and multiple gates. It comprises the *Diwan-i-Aam* (hall of public audience), *Diwan-i-Khas*, *Sheesh Mahal* or *Jay Mandir* or *Sukh Niwas*, where a cool environment is artificially generated by winds traversing a water cascade within the palace. Consequently, this fortress is often referred to as Amber Fort. The Rajput Maharajas and their families utilized this palace as their domicile. The initial *Ganesh* Gate at the entrance includes a temple devoted to Sheela Devi, the goddess of the Chaitanya religion. This temple was bestowed upon Raja Man Singh following his victory over the Raja of Jessore in Bengal in 1604. The Amber Fort and palace exemplify the exquisite Rajput architectural style.[7]

Shivdas Rai, who graced the court of Swai Jai Singh, created the renowned illustrated manuscript *Saras-ras-granth*. It comprises 39 complete pages of pictures pertaining to the Krishna topic. The Kachawaha rulers cultivated an appreciation for images of Jai Singh II, Iswar Singh, Mashos Singh I, Prithvi Singh, Pratap Singh, and Jagat Singh. These images emphasize attire, embellishments, and physical characteristics. Sahib Ram commenced his career during the latter half of Jai Singh's reign and served the Jaipur court for over 60 years. During the tenure of Iswari Singh and Madho Singh, the notable artist Lala created extensive depictions of hunting and animal combat. The walls of Madho Vilas at Chandra Mahal, constructed by Madho Singh, are adorned with fresco panels depicting the Maharaja among dancing girls and musicians.[8]

Chittor Forts: According to the tradition, Bapa Bawal, the chief of this fortress, made it the capital of the country starting in 728 A.D. The Maharana Khumba[9] (1433-1468), an exceptional architect and benefactor of the arts drew inspiration from the Jain *"Kirti Stambh."*[10]" The oldest structure on the premises is *Khowasin Sthamba*, an

outstanding square pillar approximately 75 feet in elevation, 30 feet in breadth at the bottom, and 15 feet at the pinnacle, adorned with Jain figure. An exquisite architectural work is adorned with representations from the Jain pantheon. Concurrently, the Jain temple Shrinagar Chanwari, renowned for its exquisite carvings, was constructed within the fort.[11]

Col Tod mentions that a fragment of an inscription at its foundation is dated date 896 A.D, and it has been accepted as dating from 10th century. The entire summit of the Hill is covered with the ruins of temple, palaces and reservers. The important structure is the Khirat Khumb[12] pillar.[13] The four vital gates - Badal Gte, Bhairon Gate, Hanuman, Ganesha, Jarlan, and Lakshaman and also Ram Pol built in 1459 in the style of hindu Temples, Srinagar Chauri, Sat Bis Devra Temple, Rana Kumbha's Palace, Maha Sati, Tower of Victory, Samidhishwar Temple, Gaumukha Tank, Karika Matha Temple, Surya Temple Padmini's Palace Ratan Jenana, Bhimlat, Suraj Gate, Tower of Fame were constructed for the protection of this fort.[14]

The architectural magnificence of temples underwent notable advancement during the reign of Kumbha. The Ranakpur temple complex, a remarkable blend of spirituality and artistry, was constructed in Gorwar (formerly part of Mewar) by *Sharnakshaba*, a companion of Rana Kumbha, at a cost of Rs 99 lakhs. The construction began in 1437 A.D. and was consecrated in 1439 by the Jain saint Somsundar Soori, even though the temple was not yet complete at that point. The temple complex is dedicated to *Adinath* (Rishabha Deo) and boasts four entrances. Within the sanctum sanctorum *(Garbha-Graha),* one can observe four representations of *Adinath.* The images are oriented in four distinct directions. One is afforded the opportunity to behold *Adinath* from each of the four cardinal directions. Within the sacrifices on the first and second floors, one can also find four identical images enshrined. The domes and ceiling of the corner temple are embellished with exquisite carvings that illustrate notable events from a bygone era. The four intricately designed *Meghnad –Manddaps* exhibit a remarkable aesthetic in their sculptural elegance. The towering pillars, reaching a height of forty feet, are adorned with intricate carvings and artistic torans, embellished with precious stones, leaving one utterly captivated. According to Dr. John Brazda, "What more could any admirer of beauty, grace, and exceptional artistry desire to witness anywhere in the world.*"*[15]

In the year 1651, Maharaja Jagat Singh commissioned the construction of the Jagdeesh temple in Udaipur, with an expenditure amounting to Rs 15.00 lakh. In addition to this principal temple, numerous other Jain and Vaishnava temples were constructed throughout various regions of Mewar during the medieval era, each embodying the distinctive traditions of local or Rajput culture and architectural styles. The primary locations of these temples included Udaipur, Chittor, and Delwara (Udaipur).[16]

Kumbha's contribution to fort architecture was remarkable. He built 32 forts and refurbished several existing ones to ensure the security of his state.[17]

Kumbalgarh Fort:

It is 25˚.8" , 41˚.4" & 73˚.34" .39˚.4" E located in the Udaipur city now in Rajputana[18]. It was constructed by Rana Kumba, a ruler of the Mewar region, in the 15th century. The fort served as a strategic defensive settlement due to its location in the *Aravalli* Range, which provided a natural protection. It was famous for its huge walls, which extend over 36 kilometers, making it the second longest continuous wall after the Great Wall of China. Kumbha asked his able architect Mandana to build the fort of Kumbhalgarh[19] and adorned it with Palaces, tanks, temples, and sculpture. The work began in 1443, and the structures were completed in 1458 A.D.[20] The fort features a combination of architectural styles, including elements of Rajputs and Mughal architecture, with influence from the Bundi and Mewar styles. Overall, it stands as a testament to the architectural prowess and strategic planning of its builders, offering a glimpse into the rich heritage of Rajputana.[21]

Bikaner: The region is occupied by the clans of *Bhatis, Jats, chaylas, Johiyas, and Kayamkhanis.* In second half of 15Th century, Bika subjugated his Janpada and founded the second Rathore dynasty in Rajputana. . The design of the Junagarh Fort, built by Maharaja Rai Singh in 1594 in Bikaner, clearly showcases the significant influence of Rajput.[22]

According to Neeraj and Sharma's book, *Rajasthan-ki-Sanskritik Parampara,* the Bikaner school of painting emerged in the sixteenth century. The initial artistic expressions of this school were shaped by the Jain tradition, particularly through the *yatis* of the *Matheran* family..[23]

The cultural and literary pursuits within the state experienced significant enhancement during the governance of Raja Rai Singh (1574-1612). A multitude of

poets convened at his court, crafting verses in honor of their Raja. Several scholars composed commentaries on diverse Sanskrit texts throughout his reign. During this period, Rai Singh *Mahotsava* was composed in Sanskrit, while Balbodhini was penned in Hindi. Prithiviraj, the brother of Rai Singh, was likewise a poet from this era. The poem "*Vel Krishna- Rukamani-Ri*" is regarded as a significant contribution to the literary landscape of its era. . He became well-known for creating motivational couplets in *Deengal,* which inspired Rana Partab to maintain his independence and resist submission to Akbar.

Anup Singh (1669-1698) was a prominent patron of the arts and literature. He executed golden pen work on the walls of Anup Mahal within Bikaner Fort. It is an extraordinary work. During his rule, the *Ustads* produced several miniature paintings inspired by prevalent stories and lyrics in the region.[24]

Mewar:

The art renaissance in Medieval India commenced with Kumbha's ascension to the kingdom of Mewar in 1433. He was a fervent patron of the arts and literature, as well as a distinguished author, poet, pianist, and art critic. He authored the *Sangita-Raja*, an exquisite treatise on the fine arts encompassing topics such as *sangita* (music), *nrtya* (dancing), *nrtta* (dance performance), and *vadya* (musical instruments) as well as musical instrument (vadya) in nearly 16,000 *verses.* This treatise extensively explored theoretical aspects of fine arts, such as rasa, and was illustrate with updates and elaborations based on ancient texts like *Bharata's Natya- Sastra.* His four plays, a work on music titled *Sangita-Mimamsa* and a commentary on *Sangita- Ratnakara* called *Sangita- Krama- Dipika* area also unvailable to us. He composed a remarkable commentary, *Rasikka-Priya*, on Jayadeva's Gita – Govinda; his *suda-Prabandha* served as an elaboration of this commentary. Furthermore, he composed a commentary on Bana's *Chandi-Sataka,* referred to as *Chandi-Sataka-Vrtti*. He crafted numerous poetic invocations to the divine, employing various *ragas* and *talas,* which are presently incorporated in the *Eklinga-Mahatmya*. He demonstrated a high level of expertise in both the practical and theoretical dimensions of fine arts, earning him the title of "*Abhinava-Bharatacharya*." Considering his profound analyses on the topic, this designation was far from an overstatement.[25]

In 1620-38, Raja Gaj Singh of Marwar, during his time illustrated the "*Ragmalla"* written in Pali, and painting based on *Soor Sagar* and *Rasik- Priya*.

Maharaja Jaswant Singh's reign from 1638 to 1678 A.D. saw the invitation of several painters to Jodhpur. The representations of Soor Singh, Gaj Singh and Jaswant Singh, along with the artwork inspired by the folk tales of *Dhola-Maroo* and *Sohan Mahiwal*, as well as those influenced by the poetry of Keshaw and Mati Ram, represent quintessential examples in the realm of artistic expression. Nevertheless, the Marwar School maintained a degree of its distinct identity, as demonstrated by the paintings inspired by "Brahmas" and "*Ragragini."*[26]

Dr. Jai Singh Neeraj asserts that the Bikaner school of painting originated in the fifteenth century. The initial artworks of this school were influenced by the Jain tradition, particularly by the *yatis* of the Matheran lineage.[27]

It exerted a significant influence on the artistic expressions of the adjacent regions of Rajputana as well as those of Gujarat. Based on the evidence currently at hand, it seems that in Mewar, the practice of manuscript illustration predates the Mural tradition. In the year 1150 A.D., Bhadrabhu Swami finalized the earliest illustrated manuscript, referred to as the *"Kalpsutra."* The artwork subsequently transitioned to the diminutive canvas of the palam leaf in the *"Sawag Padikaman Sutt Chunni,"* created at Ahar in the year 1250 A.D., under the rule of Rawal Tej Singh of Mewar. Comparable artworks are documented in the *"Supashana –chariyam"* composed at Delwara in 1391 A.D., as well as in the *"Kalpsutra"* authored in 1426 A.D. The creators of all these works were Jain monks. Consequently, it was the Jain school of art that served as the foundation upon which the Mewar School was constructed. The production of *"Ragmala"* in 1605 at Chawand, under the reign of Maharana Amar Singh I, marked the commencement of a significant new phase in the artistic tradition of Mewar. The miniature painting by *Nisaradi* in the "*Ragmala –set*" exemplified the pinnacle of folk art. Subsequently, the creation of the "Nayika set" and the "Rashikpriya set" occurred in 1640, followed by the *Arsh Ramayan* in 1657. These works are a testament to the era of Maharana Jagat Singh. The wall painting in the *Chhoti Chitarshali* Palace, constructed by Karan Singh, along with the *Badi Chitrashali* Palace, exemplifies the synthesis of two distinct schools of art. During the reign of Sangram Singh, the renowned artist Jagnath produced the esteemed works *Satsayees*, Geet Govind, and Sundar Shrangar, characterized by exquisite miniature paintings. Simultaneously, a novel artistic institution, recognized as the *Nathdwara* School of painting, arose from the confluence of the Mewar and Braj Schools. The

Pichhavai paintings of Nathdwara gained prominence across India, characterized by their focus on the narratives of *Krishna-leela*.

Kishangarh: Svant Singh became enamored with a captivating vocalist recognized as *Banti Thani*, the enchanting figure of style. As previously noted, following the demise of his father in 1748, his younger sibling Bahadur Singh seized control of the throne. Svant Singh, accompanied by his cherished companion, journeyed to Vrindavan and immersed himself in the devotion to Krishna. He transmuted his affection for Bani Thani into the enchanting narrative of Krishna and Radha. The renowned artist Nihalchand of the Kishangarh court depicted Savant Singh in the guise of Krishna and *Bani Thani* as *Radha.* This portrait emerged as one of the most articulate representations of the Kishangarh School of painting. According to Karl Khandalawala, the discovery of miniatures of such remarkable beauty as the Kishangarh masterpieces, created between 1735 and 1748 and extending into subsequent years, represents a singular occurrence in the annals of Rajputana Art.[28]

Ranthambhor Fort:

Ranthambhor's historical significance is surpassed only by that of Chittorgarh. Govinda, the progeny of the Chauhan emperor, seized this location, an exemplary manifestation of a vana durg or forest fort, from a faction of the Jadon Rajputs in 1192, subsequent to the plundering of the Chauhan capital, Ajmer. The fort attained its zenith of prominence during the era of the formidable Rao Hamir Derv, who maintained a robust hold over it until the year 1301.[29] Access is obtained through the northeast face of Ranthambhor peak, situated 700 feet above the plain, with a slope so steep that steps have been carved from the rock. Overhanging cliffs, sharp rocks, and deep forests constituted natural impediments that the Ranthambhor monarchs supplemented with additional fortifications. Four gates obstruct the winding path. Upon traversing the massively fortified, colossal, spiked door, the barbican of the first requires three right-angled turns, a defensive strategy mirrored at the second gate. The third is situated following a sharp turn to thwart the application of a battering ram, while the fourth, despite its elevation, is extensively spiked. Adjacent to the third gate resides a colossal head, originating from antiquity, exceeding six feet in height and shrouded in mystery like to a sphinx.[30]

3.2. Autonomous Cultural Development in Deccan States:

The Bahmani Kingdom, founded in (1346-47) A.D, was one of the most active kingdoms of the Deccan. It is known that it was established by Ala-ud- Din Bahman Shah. Under the Bahmani Kingdom, some cultural development occurred. However, in early 16Th century Bahmani Kingdom decline and was divided into five states, i.e Bidar, Berar, Ahmednagar, Golconda, Bijapur. Ahmednagar, Bijapur and Golconda developed their own art and architecture, influenced by the Persian Culture.

The Bahmani Sultans were kind patrons of Art and Architecture during the medieval period. The influence of Persian architecture is clearly seen in the monuments of Deccani states. The Jami Masjid of Gulberga is recognized as the creation of Persian architects. Additionally, other structures such as the *Chand Minar* in Daulatabad (1435) and the Mahmud Gawan College in Bidar (1472) also exhibit similar influence.[31]

Bidar: The Persian influence is evident in the architecture of Bidar in the monuments likes Domes, Minarets, arches and gardens. The architecture of Bidar, which was beautifully decorated by the artisans of that period. The area of the Bidar Fort was approximately six miles in circumference, and within the fort, there existed a market and impressive edifices. They constructed arches for roofless pavilions, long and narrow, sometime shaped passages, steep stairs linking different places, Mosques with beautiful fountain pools, and also fine triple - arched gates in the hall of audience.[32] Moreover, the Bidar fort and palaces were constructed on the border of this state. The condition of this fort is now ruined, with only the rough remains visible. However, the ruler of the state renovated it with limestone and plaster.[33]

Bidar Fort:

Bidar is situated 740 kilometers north of Bangalore on the Deccan Plateau in the northeastern part of Karnataka. The Bidar Fort possesses an asymmetrical configuration and is among the most formidable forts in the Deccan region. The overall area of the fortifications exceeds 3 miles, comprising 37 bastions and five gates. A substantial wall encircles the fort. The walls, bastions, and gates of Bidar Fort exemplify some of the most elegant architectural elements in the Deccan states. The Munde *Burj* is the most renowned bastion utilized for armament storage and facilitating an escape path during enemy occupation of the fort. The town can be entered through five gates, with the most remarkable being the southern *Fateh Gate*,

featuring square octagonal towers, a drawbridge, barbican and the elevated *Talghat Gate* in the east, reached by a steep ramp. The fort walls on the town side are over 40 feet high, doubled in places, and up to 50 feet thick. The main entry from the town is a triple gate, with bright blue and turquoise tiles, situated over a triple moat. The second gate, the *Sharzu Darwaza*, is decorated with tigers.[34] The architecture of these gateways is skillfully designed, with passageways moving through above the plain. Inside the town walls and the fort, there are many old structures .having strong fortification. Numerous ancient edifices are located within the town walls and the fortress. The principal ones comprise the Royal Kitchen, Tarkash Mahal, Lai Bagh, Gagan Mahal, Rangin Mahal, and Takhat Mahal, among others. The Madrassa of Mahmud Gawan is a significant structure in Bidar.

Gulbarga Tomb: The architecture of Gulbarga tomb was skillfully shaped by the artist of medieval period. The primary characteristics of this tomb are its larger, more elevated, and bulbous structure, adorned with an array of arches, recesses, and screen windows on its façade. Ahmed Shah Wali (1422-35) personally embellished the tomb's interior, which features vibrant Persian-style paintings, bands of Kufic writing, and further inscriptions executed in gold letters against a deep blue or vermilion background.[35]

Chand Minar: It was constructed in Daulatabad in 1435 under the reign of Ala-ud-Din Ahmad Shah (1436-58). The mausoleum of the commemorated emperor features a façade adorned with enamel tiles in various colors of blue.[36] It is typically influenced by Persian monument, is exhibits a subtle conical shape, ascending in four distinct tiers to reach a height of 30.50 meters.[37]

Madrassa of Gawan: The Madrasa of Gawan in Bidar built in 1472 A.D., is the most outstanding edifice in Persian style. This edifice comprises three stories and features tall minarets in two corners of its façade. It encompasses an area of 205 feet by 180 feet. Within the campus, there existed a mosque, library, lecture halls, faculty quarters, and student accommodations, all arranged around an open courtyard measuring a hundred feet in each direction.[38]

Chand Bibi's Palace: The octagonal tomb of Salabat Khan, a minister under Sultan Murtaza I (1565-88), known as the Chand Bibi palace, is located in Ahmednagar and exemplifies the classicism typical of the later Bahmani style. This aesthetic was similarly echoed in the Adil Shahi monument located in Bijapur. The

arches exhibit a flattened form, reminiscent of the Tudor style found in England, while their domes ascend from a band of linear petals, swelling as they elevate.

Gulbarga Fort:

The fort of Gulbarga, situated in Karnataka, was a fortified edifice devoid of natural defenses. The fort featured 15 towers and likely housed 26 artillery pieces, among which was one measuring 25 feet in length. It is located in the north-western section of the city and features a rectangular configuration. The fortress is encircled by two formidable walls, each measuring 50 feet in thickness, featuring bastions at intervals and bordered by an expansive, deep moat. The expansive protruding bastions featured rotating platforms designed for cannons. Two gateways were present, one positioned centrally within the eastern wall and the other situated in the middle of the western wall. The external fortification gate of the eastern entrance lies in ruins. Flanking this 50-foot-long gateway are substantial guard rooms.

The western gate stands as a formidable structure, now safeguarded in its ruins. The plan encompasses a remarkable and safeguarded courtyard. The entrance was additionally fortified by three layers of robust iron chains, which were secured across the opening in front of the door during assaults. The entrance, adorned with two leaves, remains within the palace, fortified with iron and embellished with spiny projections.

Tombs:

The capital city of Gulbarga was the centre of the public architecture of the Bahmani rulers. Two distinct groups of royal tomb structures exist, one situated near the southern gate of the fort and the other positioned to the east of the town. The main characteristic of these tombs with a single tomb and with a square hall, top with parapet and a tower placed in the corner, and encompassed by a singular dome. The complete edifice is supported by a modest square base. The double tombs serve as essentially analogous constructs to the single tombs. The tomb of Sultan Hassan exemplifies the distinctive characteristics of the Tughlaq architectural style found in Delhi. The tombs of Muhammad Shah Mujahid and Daud exhibit distinct architectural characteristics that are quite remarkable. During the Fourteenth century, the artistry of Hindu craftsmanship emerges in the intricate carvings of prayer niches. The impressive mausoleum of Firuz Shah and his family, with an exterior height of 153, reflects both Hindu influence and a synthesis of Persian decoration.

Mosque:

In Gulbarga, Muhammad Shah constructed two mosques. The smaller structure is Shah Bazar Masjid, characterized by a modest architectural design that emulates the Tuglaq style from the era of Firuz Shah in Delhi. The other is the renowned Jami Masjid (1367), situated within the fort. The mosque features artificial domes and a tiny entryway characteristic of Persian architecture. The robust arches of its cloisters, introduced here for the first time, become distinctive characteristics of Deccan architecture. The courtyard's management is distinctive; it is exposed to the sky and surrounded by roofed sides, allowing light and air to enter through an open entry in the external wall. The edifice measures 216 feet by 176 feet in total and incorporates four well-proportioned domes at its corners. A fifth, larger dome, which dominates the entire construction, is elevated on a square platform above the prayer hall.

Ahmednagar Fort:

The Ahmednagar Fort was constructed by Husain Nizam Shah in 1559 AD. Ahmednagar Fort, a meticulously planned and robustly constructed fortress, is situated in the city's heart. The fort has a perimeter of approximately 1.70 kilometers and is reinforced by 24 bastions. It is encircled by a moat, roughly 30 meters in width and 4 to 6 meters in depth, with a forested glacis beyond. The substantial outer wall, built of stone masonry, ascends over 25 meters from the ditch's base. The two entrances to the fort can only be accessed by traversing the moat via the suspension bridges. Within the fort, numerous old and contemporary structures exist, all of which are predominantly in excellent shape..

Golconda:

The Qutub-Shahi monuments in Golkonda also feature Indo-Iranian elements from the Bahmani and Bijapuri kingdoms. They are renowned for their large arches, decorated front wall, corner minarets, and bulbous domes. These structures are generally constructed from ashlars stone, brick-and-lime granite. The foliage and twisting creepers in the Qutub-Shahi stucco decoration exhibit extensive skill, while the encaustic tiles and mother–of-pearl inlay in the stones are beautiful. Some of the Golconda tombs are double- storied and Abdullah Qutb Shah's mausoleum is a massive two–storied monument. The profusion of small minarets and cupolas suggests Hindu Influence.[39]

Golconda Fort: Muhammad Faisal Abdullah writes that, it reflects the Indian traditions of secularism, toleration and synthesis of Hindu –Muslim art and culture.

The fort complex features mosques and temple side by side, with its gates adorned with various Hindu motifs, such as *Kirtimukha*. This sprawling fortress complex contains numerous buildings and monuments. Situated on a picturesque rocky ridge of granite, the fort rises to an elevation of 400 feet. The outer wall of the Golconda Fort extends for four miles and features 87 semi-circular bastions built on granite blocks that rises 50 -60 feet high. The fort has 52 windows, eight gates, four drawbridges, and several apartments. Among its famous bastions are The *Manju, Pelta* and *Musa.* The eight gates offer entry, access, and safety to the fortress, with three notable gateways: *Fath Darwaza, Banjari* and *Bala Hissar*.[40]

Char Minar: The Char Minar is regarded as the masterpiece of the Qutub Shahi era. It is built on a platform of 60 square feet, with each of the four expansive arches extending 36 feet at the center.[41] The four majestic minarets, standing at an impressive height of approximately 49 meters, harmoniously complement the four archways, each positioned on a side of the square edifice. The presence of a dual screen of arcades, each progressively smaller, enhances the Char Minar's semblance to a sculpture rather than merely an architectural structure. Situated to the north of Char Minor, one can observe four grand gateways, each towering at double the height of their respective arches. These are referred to as the Char Kaman.[42]

Bijapur: Bijapur was a prominent state in the Deccan that progressed significantly during the latter half of the 16th century. During this period, new architectural development emerged, boosting cultural growth of Bijapur. The cultural development, particularly in art, can be divided divided into several sections, i.e, Forts, Dome, Madras, and Mosques among others. The Adil Shahi rulers of Bijapur elevated it to the status of one of the most remarkable cities in India. It fulfilled the criteria of a substantial town functioning as a fortified administrative hub, encompassing all the elements of a state capital, such as palaces, mosques, tombs, minarets, and gateways. The materials employed in the construction of these architectural monuments within the city were predominantly red sandstone and white marble.[43]

Bijapur Fort:

Bijapur, historically recognized as the capital of the Adil Shahi dynasty, is located within a district that bears its name in the contemporary state of Karnataka. The fort exhibits a roughly oval configuration in its layout, characterized by a broader western side. It boasts an expansive moat approximately 36 meters in width, brimming with

water, alongside towering and formidable defensive walls linked by grand watchtowers and artillery bastions. The dimensions of the fort extend 4 kilometers from east to west and 3.25 kilometers from north to south. Bijapur Fort stands as a testament to the architectural prowess of the Muslim rulers in Karnataka. The fort features five significant entrances: Mecca Gate to the west, Shahpur Gate at the northwest, and Bahamani, The northern entrance, known as the Gate, the eastern access referred to as Allapur Gate, and the southeastern passage identified as Fateh Gate.

Alongside the main gate, one can observe three monumental watchtowers, known as *burj*, strategically placed at nearly uniform distances. Among these, the *Feringi Burj* stands out, equipped to accommodate multiple cannons. The fort houses several artillery pieces, among which is the renowned *Malik-i-Maidan*, known as the Master of the Battlefield. The citadel, commonly referred to as the *Ark quila*, is situated at the heart of the fort. The *Arkquila* stands as a remarkable collection of architectural marvels, featuring palatial structures, elegant arches, solemn tombs, grand gateways, and soaring minarets, all meticulously hewn from the deep brown basalt rock. The Gol Gumbaz stands out as a paramount structure, serving as the final resting place of Sultan Mohammad Ali Shah, and is widely acknowledged as one of the most extraordinary edifices globally. The prominent palatial structures encompass the *Chini Mahal, Anand Mahal, Adalat Mahal, Asar Mahal, Gagan Mahal, and Sat Manjil.*

Gol- Gumbad: The most remarkable edifice is the Gol-Gumbad (Round-Dome), erected by Muhammad Adil Shah between 1627 and 1656 for his sepulcher. The architectural design exhibits a square configuration, underpinned by a colossal central dome (about 18,000[44] square feet) with a surrounding sequence of little arches encircling it. At the corners of the edifice, there are hexagonal towers featuring seven levels of little arches, topped with bulbous domes. Nevertheless, all these elements are overshadowed by a vast hemispherical dome, which possesses an external diameter of around 44 meters, rendering it the largest dome in India.[45] The arrangement of the arches that uphold the dome exemplifies a masterful and artistic approach to the intricate construction challenge of transforming the square sides of the walls into a spherical platform for the dome.[46]

Mithar Mahal: It is not a palace, as its designation suggests, but instead a meticulously adorned entrance that grants access to the courtyard of a mosque. The

structure exhibits a remarkable elegance, featuring an upper storey that houses an assembly room. Atop this structure lies an open terrace, encircled by a towering wall adorned with lunette windows and a meticulously designed perforated parapet. Flanking the front wall are two diminutive decorative minarets. However, it is the expansive projecting balcony window that occupies the entirety of the space in between that stands out as the most remarkable element. It is projected from the wall on a succession of closely arranged carved brackets, and the expansive cave board is upheld by stone struts, meticulously shaped with a chisel to exhibit every characteristic of wood. The intricate allure of the entire composition is unparalleled.[47]

MARATHAS:

When the Maratha state was founded by Shivaji in 1674, he restored the art and architecture of Maratha territories. A large numbers of the forts existed in the areas, some of which were conquered by Shivaji, while others were constructed by him. Shivaji was committed to maintaining all these forts with full strength and courage towards the end of his reign. Fortification in Maharashtra commenced in the 8th century A.D. Numerous forts, including Rangna, Bavda, Vishalgad, and Salher, undoubtedly predated the Maratha period. Grant Duff documented the names of fifteen forts constructed by Raja Bhoj during his reign from 1178 to 1193 A.D.[48]

Features of Maratha Fort:

Location: The topography and boundaries of the Maratha states were irregular, and forts can be seen as being constructed for the defence of the frontiers. Many forts were situated on the main military highways (which were also the trade routes) in the province. These includes, *Ankai-Tankai* (Routes from Manmad to Ahmednagar), *Balvantgad* (the Thal Pass), *Lohogad Viasapur* (the Bor Pass), *Malhargad* (The Diva Pass), *Ratangad* (Konkan –Desh Track) etc.[49]

Ramparts and Ditches: The parapet of the forts, however very strong and could not be breached by the enemies even with the use of heavy weapons. In case of land-forts, ditches were always dug, while the case of hill-forts, the scarp replaced the moat.

Approach: The construction of Maratha forts typically followed a strategic approach that incorporating natural features like hills and rivers, along with manmade defenses like walls and bastions. They always utilized local material and labours, with designs emphasizing both defensive strength and efficient space utilization.[50]

Ramparts: Ramparts were vital components of Marathas Forts. They built strong stone and brick elevated walls or embankments surrounding the fortification, which were the universal feature of forts. In case, where the natural terrain or hill surface did not prevent direct enemy approach to the main ramparts, an additional line of defense was constructed around them. The forts of Jayagad and Mandangad, for example, had two and three ramparts encircling them, respectively.[51]

Raigarh Fort:

Raigarh was previously under the custody of the Nizam Shahi and Adil Shahi rulers. By 1648 A.D, it was firmly under Shivaji's control, who renamed it, Raigarh, signifying "the King's fort." Shivaji's construction activities at the fort persisted until 1670 A.D. For around twenty-five years, Raigarh functioned as Shivaji's pre-coronation capital.[52] The Raigarh fort was regarded as one of the most formidable fortifications during the era of Shivaji and occupies a distinguished status among the hill forts of Maharashtra.[53] It encompasses all the distinguished characteristics of fort architecture that are emblematic of the Deccan region. The fort is situated on a spur of the Sahyadri Mountains, specifically Murum Hill, approximately 35 kilometers southwest of Pune. It is situated roughly 1300 meters above sea level and consists of three terraces (machis) and a castle (Balekilla). This fort features four gates: Gunjavane, Pali, Alu, and Kaleshwari, also known as Dindi gate. The initial two gates provide access to the Padmavati Machi, the third gate leads to the Sanjivani, and the final gate opens to Suvela Machi. The design resembles a winged bird in flight, with the Padmavati and Sanjivani Machis constituting its wings, and the Balekilla and Suvela Machi symbolizing the body. The four sections of the fort comprise remnants of many edifices, including residential quarters, administrative offices (Sadr), a commercial district (bazaar), granaries, armories, and temples. The fort possessed a sufficient water supply via tanks and wells. The main gate, the Maha Darwaza, is flanked by two vast bastions, both over 70 feet high, one convex, the other concave.[54]

Shivaneri Fort: Shivaneri hill-fort, recognized as the birthplace of Shivaji, is located near Junnar town, roughly 85 kilometers north of Pune. The architectural design of the fort is characterized by a triangular shape. The approach to the fort is fortified by seven gates, with the fifth being impenetrable and designed with anti-elephant spikes. The fort showcases several rock-hewn pools and ponds, with two of

them notably named Ganga and Jumna. At present, there exists a restricted quantity of forms that remain within the fort.[55]

Purandhar Fort: It is located about 40 kms south-east of Pune. It consists of two fortresses: Purandar, the more formidable and significant, and Vajragarh, a smaller companion fort located on a ridge to the east. To the north of the lower section lies an expansive terrace that encompasses the cantonment area of the fortifications. The terrace features numerous monuments, both ancient and contemporary. To the east of the terrace, behind a slender hill, is the fort of Vajragarh, also known as Rudramal. Like any other hill fort, Purandar was protected by walls of 26 miles in circumference with six bastions to guard the three main gates reached by a steep, hazy cliff path, often through thick shrubby terrain.[56]

A meandering pathway ascends from the cantonment area of the terrace to the upper fort. The pathway is dominated by the *Dilli Darwaza*, the principal entrance. The paramount structure at the pinnacle of the hill is the ancient temple of Kedareshwar. The Purandar fort's history dates back to the 13th century. In the 14th century, the Bahamani Sultans constructed fortifications and bastions in this location. From 1484 AD, the fort was under the control of the Nizamshahi kings for around one century. In 1596 AD, the fort was conferred as a Jagir to Maloji Bhosale, the grandfather of Shivaji. Shivaji faced significant challenges in asserting his dominance over the fort in 1646 AD. In 1665 AD, Purandar was attacked by the formidable Mughal armies led by Jai Singh and Dilir Khan. During the subsequent combat, Murar Baji Prabhu, the valiant commander of the fort, was slain. Shivaji, pursuant to a pact, was compelled to relinquish 23 forts to the Mughals, including Purandar and Vajragarh. A statue of Murar Baji Prabhu has been erected in the lower fort in his honor. In 1670 AD, Shivaji reclaimed Purandar. In subsequent eras, it became a beloved getaway for the *Peshwas*. It was in 1818 AD that the British took Purandar captive. Here were the German prisoners of war that the British held during WWII. A German prisoner named Dr. H. Goetz authored a monograph on Purandar after conducting extensive research on the subject. In addition, a National Cadet Corps (N.C.C.) Training unit operated at the highest level after independence.[57]

There are three lines of fortification and many tanks, including the very large Ganga Sagar and one shaped like a crescent moon. Among several wide terraces lies Shivaji’s palace and, nearby, the ruins of eight houses where his eight ministers

stayed; in the courtyard is a low platform where the throne of the *Chattrapati* stood. The Jagadishwara Temple has a Nandi bull outside and an inscription to Hanuman, the Monkey God, inside; close by is the *samadhi* of Shivaji and a *chattri* for his faithful dog. From Takmak Point, the Maha Darwaza can be seen with a large, empty tank nearby; this, the Hathi Talar, is where the elephants used to splash and wallow. One of the most interesting sights is the marketplace with two rows of more than 40 shops: 2000 people lived at Raigad as court, garrison and commissariat. A zigzag road leads from Raigad to another fort, Pratapgad, interesting for its statue of Shivaji and a temple dedicated to Tulaja Bhavani with a pair of dipmal, lantern pillars that were a special feature in Maharashtra.[58]

Religious architecture: The religious architecture of the Maratha reflects a rich blend of Hindu, Persian and Indigenous architectural styles. This architecture includes all kinds of edifice, provoked by religious ideas, ideologies and ideals. First and foremost, Maratha rulers patronized the construction of Temple, where God in his various form is worshipped. Then there are the *samadhis*[59] and *chhatris*[60]. Apar from these structures there are other religious construction like the *dharmashalas*[61], *ghats* and *kunds* (tank) that are somehow connected with religious architecture of which is considered to be an act of great merit- *Punya Karma*.[62] Shivaji, the founder of the Maratha power, was himself a extremely religious person. Two temples in Maharashtra are assigned to him. They are Vitthalwadi temple near Poona and the temple of Shambhu Mahadev at Shinganapur.

3.3. Autonomous Military Organization in Rajputana:

Since the earliest times, there has been a unique tactics of war and military organization among the Rajputs of Rajputana. This evolved into the new structure of *Chaturangini* force, which was composed of *Rathas* (War Elephants), Camel, Horses and Foot soldiers. The chariot was introduced in to their army during the reign of Maharana Khumba, In the course of time, the first two of them made way for canons and camels, and which changed the structure of army organization. In the region of Amber (Jaipur), Cavalry and guard played a prominent role in Mughal Warfare techniques, and contemporary historian testify to their presence. For instance, Rajput - born caviler, from that time onwards, they took many forms in terms of traditions, tactics, and army organization, including cavalry, Elephants corps, Camels corps, Infantry. However, their traditions remained continuous. Other important departments

were Silehkhanda, Baroodkhana, Toshakhana, Mahalkhanda, Butayat, Mashalkhanda, Zeenkhana, Nakkarkhana, Atishkhana etc.[63] Here an attempt has also been made to trace their origin and supply the missing links to the present improved form.[64]

3.3.1. Cavalry Force:

Cavalry play a significant part in the army of the Rajputs since the times of Gurjara-Pratiharas, but they lacked good - quality of horses with indigenous breeds. Maharana Partab Singh, having scrutinized the Mughal cavalry tactics and their remarkable prowess on horseback, began to devote greater attention to his own cavalry forces. He came to understand the significance of a swift cavalry, recognizing its utility in executing sudden assaults on adversaries, even in the more isolated regions of his realm.[65]

Divisions of Cavalry: The cavalry of Rajput rulers consisted of two divisions namely:

a. Naqudi
b. Pattayat's contingent.

According to the requirement of the occasion, the ruler selected the naqadi forces. In the pargana and headquarter of the state, *Tableas* (Stables) were responsible for maintaining the best quality horses for the army. The strength of these *naqdai* troops was adjusted based on the topography and strategic circumstances of the region. For instance, the *Tabela* at Jalore pargana in Jodhpur had 30 horses, the one at Ramgarh in Jaipur had 43 horses and the state of Bikaner maintained six *Tabelas* at their capital with varying number of horses.[66]

Organization of *Tabela*: The organization of Tabelas at Jodhpur was maintained by an official known as *Daroga*, with the *Mushrrif.* Havaldar and *Musharrif* assist him along with the *Sahani* in the department at Bikaner. In Jaipurr the administration was overseen by the *Doroga* and *Amin*. At Kota the department was headed by Doroga assisted by *Musharrif*. The Tabelas consisted of sub-ordinates and their strength varied in proportion to the strength of the Tabela. Some of them were Salhot, *Mochi* (cobbler), *Jaldar, Nal Bandh* (Blacksmith), *Zindar* (Saddle –Maker) etc.[67]

Name of Horses: The Rajput Rajas gave personal or favourite names to the horses according to their qualities. Names such as, Pran *Piyara* (Loveable as one self), *Matwali* (Intoxicated), *Pyara* (Loveable), *Khubsurat* (Beautiful), *Basantraj* (King of Spring) were given to some of the horses of Mewar.[68] From the Time of Raja Bhagwant Dasji and Maharaja Man Singh down to the present day, it has been shown

elsewhere that the Kachawaha Rajputs provided loyal service to their leaders and suzerain power. Rajput has been born soldiers from their existence. The Kachawaha Rajput like their neighbour the Rathore is a born horseman. Horses played a crucial role as their greatest companions both on the field and at home.[69]

Pattadar's Contigent: When the organization of *Bhai-bant* was changed by *Patta* system, the grantee was obliged to fulfill certain compulsory service obligations in return. The *Pattayats* were recognized by diverse appellations across the various territories of Rajputana. For Instance, At Jodhpur such *Pattas* were reffered as *Chakri-ra-Patta*, at Bikaner they were called as *Asamidar Chakri Pattayat* and *Chakiri Pattayat*, at Kota they known as *Huzur ka Jugidar* and *Desh ka Jagirdar*. At Jaipur the payment for assignments was known as *Tankawah Jagir* or simple *Tan*. At Jodhpur and Kota the assignments were made as *Rekh*. Most of the state officials received their salaries in form of revenue assignments, so the bulk of the land came under this system. The assignee held the Pattas with the obligations of Chakri).[70]

Elephant's corps: Elephants corps was considered a significant part of an Indian army from the ancient times onwards. To fulfillment their needs, Rajputs rulers engaged elephants in their service from time to time. Elephants were employed for three interconnected functions in the military: in combat, for transporting food supplies and weapons, and for breaching fortifications. In fact, the war-elephants, in a combat on a plain, served the purpose of strengthening the line of battle as vertical posts function in a fence or bastions in a fort- wall.[71] Except for Maharana Partab Singh and Raj Singh, almost all *Rajas* of Rajputana lead their army on elephant's backs.[72]

Identification: To identify good quality elephants, a muster and descriptive roll was created according to their age, height, length, strength ensuring they were fit to serve in the army. The name of some of the elephants at Jodhpur, Jaipur, Bikaner, and Kota of *Hazuri* (royal stables) are available.

Training: Official entitled *Mahavats* was deputed to train elephants for the military organization in the Rajputana. He was also assigned the duty of arranging the good-quality of elephants. He and his subordinates were rewarded by the king for their work. The rulers took elephants and the mace-bearers with them whenever they went for hunting. After training sessions, they were fed a nutritious diet consisting of ghee, rice, carrots and other foods. [73]

Camel Corps: Camel corps has been a major part of the army in India since ancient times, especially when the rulers faced the hostilities in deserts warfare. In 9Th century, the Gurjara- Pratihara King Bhoja had a considerable number of camels, and it is quite likely that Prithviraj Chauhan also adopted this practice. The increasing significance of the camels led to the establishment of a *Suturkhana*[74] department by the Rajput states. For Instance, the states of Bikaner, Jaisalmer, Jodhpur and Jaipur maintained camel unit with them. The Rajput rulers got the camels from the Pattayats also as a part of Chakri.[75] Every Camel rider was supplied with cannons or guns known as *Shutarnal*.[76] Division of camel corps: It was divided as follows:

I. Pheelkhana Hazuri
II. Pheelkhana Desh.

3.3.2. Infantry Forces:

Infantry, in whatever shape, composition, style, and discipline proved to be the backbone of the Empire. Kachawaha rulers were skilled with swords, spears, and bows, which was their chief weapons as Infantry. The infantry of Mewar may be known as *Paidalsena*. It was composed of different communities, headed by their clan leaders. Rana Amar Singh modifies his military administration, appointing separate commanders for each wing, called them as *paidalpati*.[77] Subsequently, rustic matchlocks, flint guns, muzzle- loaders and eventually breech-loaded rifles came into use.[78] The foot soldiers constituted a major part of the army before cavalry and artillery became into prominent, and they were considered the backbone of Indian military The numerical strength was greater than the rest, but their role was limited to watch and ward duties and carrying weapons or engaging in very light combat. The infantry was mixed organization consisting of unskilled archers, swordsmen and non-combatants like door–keepers, watchmen, grooms they were often recruited suddenly during operations without proper uniforms, training, or discipline. The Rajputs rulers, like the Mughals, refer them as *Pala, Pala Barkandaz, Piyadah and Paigah* during their times.[79]

Construction of Forts and Fortification:

The construction of Forts and fortification formed an equally important part of the Rajputana and had utilized in military and defence purpose. These forts were strategically located to protect their regions, control trade routes, and secured from incursion. They served as stronghold for Rajputs rulers and were often built on

elevated positions to provide strategic advantages. Forts like Chittorgarh, Kumbhalgarh, and Mehrangarh amd Jaipur's Amber Fort are notable instances of Rajputana military architecture. Soldiers equipped with bows, arrows, and matchlocks were strategically stationed along the fortress walls. They maintained vigilance during the night, prepared to discharge their weapons at anyone attempting to scale the walls. The entrances to these fortifications were secured at night and remained inaccessible to all after the stroke of midnight.[80]

Rajputs Arms/Weapons:

Rajputana has always been well-known for its velour and bravery. Every Rajput is a born solider. Hence in their days, Rajputana region could produce everything which is necessary for warfare. Weapons were the faithful companion of a Rajput. Some areas are specialized in producing its products, for instance Jaipur for its ornamented and metal making, Sirohi for its blades and Alawar for its variety in weapons. The region of Rajputana was famous for its manufacturing of varieties of weapons ranging from those to earliest time to newest automatic rifles. Mughals and even Sikh rulers used their technology for manufacture of weapon for their personal use.

Bows and arrows: The bows was the principal offensive weapons of the Rajputana in early days. All types of bows, i.e single curved, double curved and triple curved, featured geometric designs, images of Gods and goddess, and inscriptions. The most peculiar is the *unstretched bow*[81]**.** Another important variety was the *cross – bow*[82]. This was preserved In the Ajmer Museum and Alwar Museum. In Rajputana the Rajputs used almost all types of arrowheads, including crescent – shaped ones. A Rajputs quiver made of cotton and embroidered all over but from a comparatively later date, is displayed in the Arms gallery, of the National Museum, in New Delhi.

Swords: All types of swords which are discussed under Mughal in the context were famous among the Rajputs. The esteemed Khanda of Man Singh is meticulously preserved within the City Palace Museum in Jaipur, as well as the Ajmer Museum**.** In several miniatures of the Rajput school, warriors are portrayed carrying different types of swords.

Apart from the main types above discussed the following weapons are worth mentioning:

1. **Gaj Ghao:** Elephants goad or *ankush* is entirely made of iron with floral designs all over. The end is bulbous, and the edge is pointed. Both the straight and the curved ends are decorated with Lahariyadar ornamentation.
2. **Kulang Guptidar**: Also identified as *Jaghnol*, this was a plain iron shaft with blade attached to its side, similar to a battle–axe. The blade resembles the beak of a bird. The hallow shaft contains a *Gupti* (concealed weapons).
3. **Bichhva**: It is a small dagger with a *zig- zag* blade. In one specimen, *Natasha* (Lord Shiva) is portrayed with a *Kirtimukh* above and Nandi below. The hilt was originally made of silver and shows signs of Maratha influence.
4. **Maroo Dhaldar**: It is a small shield of iron with four knobs and a curved of metal surface. It project on both two sides with two spear-shaped pointed rods. On the inner side is a rectangular grip. It is evidently derived from the *Bhid chir* of the Marathas.
5. **Parasu:** It is a battle–axe completely made of steel. In one instance, the blade is carved with an elephant–rider sitting in a howdah. The iron rod is brass - plated at its lower end. On the back side of the blade, two steel leaves are attached. The hollow shaft contains a knife. The blade is punched and features depictions of mythological animal and other floral motifs.
6. **Phool**: It was oval - shaped and had tongs with leaf-like ends designed for holding the bodies of soldiers. The ends were ornamented with floral designs.
7. **Tabar:** It is a variety of an axe, where a steel blade is attached to a wooden rod on its side. It was primarily a domestic weapon used for splitting or cutting wood and was used in actual warfare only in emergencies.
8. **Tal**: It is a type of club consisting of a curved iron rod at the upper end, fitted with a leaf-shaped head. It was designed for striking on the head and usually featured decorations comprising flower-patterned pattern.
9. **Jambuwah:** It is a curved dagger embossed with medial rib (mang) on both sides of the blade. The handle of *Jambuwah* is made of wood.
10. **Panja:** It was made of iron or quitted cotton worn for protection. It was an imitation of the Mughal Pustakhar, consisting of a single piece of plated with gold.

11. **Kulang:** It was the replication of Mughal *Jaghnol and* is called Chuga. It consists of an iron rod with a globular end and a slightly curved blade with ribs fixed to one side at the uppermost end, resembling an axe.
12. **Dhora Gurj:** Dhora Gurj consisted of two *Gurjs* fitted one over the other, with a small steel rod serving as the shaft.
13. **Sota:** It was a wooden stick set with brass nails cover all over. At the lower end, it had a steel rod fixed as the shaft.
14. **Gataka**: It was a stick of copper plated with brass, with two heads at the ends of the main body.
15. **Spears:** All types of spears i.e, *Neza, Barachha, Bhaala,* etc., were used by Marathas. In a beautiful painting, now in the National Museum, a horse–rider is depicted hurling an unusually long spear. Maharana Partap is often shown carrying his *Bhala*. The effectiveness of this weapon was confirmed in the battle of Haldighati.

Defensive Armour: Defensive armour used by the Rajputs , similar to that of the Mughals, included helmet, body armours, trousers, foot – armour, hand-armour etc., all made of damasked steel and profusely decorated. The shields of Rajasthan are especially famous for their complex design. [83]

3.4. Autonomous Military Organization in Deccan:

Nizam's army was primarily composed of foreign Muslims including Iranians, and Turanis popularly called Mughals. Meanwhile, Alims Ali arrived from the south at the head of 30,000 men, half of whom were Karanataki horsemen, while rest were made up of various groups of indo- Muslims troops, including his own Sayyid clansmen and many groups of Afghan armed forces, settled in the Deccan. He was also accompanied by a large contingents of Maratha light horse, estimated at around 17,000 men, whom Raja Shahu of Satara sent under his Senapati Khandoji Dharbare to assist the Mughals at Delhi.[84]

The core of Nizam Shah's Military consisted of six thousand cavalry, mostly Turks and Persians, equipped with fine horses, and a range of military equipment, including camel used for transporting their weapons. These forces were distributed between his two main divisions, rather than being concentrated in one place ahead of the vanguard. This division allowed his commanders to move and position their artillery quickly and effectively at suitable points as combat condition changed.

Mumariz Khan had sent some light swivel guns, or falconets, and only two or three large pieces, which were too old and ineffective against the opponent. The strength of Nizam - ul - Mulk lay in his body of highly skilled war technicians.[85]

Battle formation:

Nizam adopted European battle tactics instead of the traditional Mughal –Indian approach. He divided his forces into two main sections, one his left, commanded by Iwaz Khan, each supported by its own artillery. Rather than concentrating his troops into two dense formations at the center and reserve, he split them into several smaller units, each led by a capable commander. This structure allowed for coordinated movements at the right moment to encircle the enemy's attacking column, reducing the risk of any single wing being overwhelmed by a strong enemy assault.[86]

Marathas:

The Physiographical diversity of Maharashtra province has seen it ruled successively by empires such as the Mauryas, the Satavahanas, the Chalukyas, the Vakatakas, the Rashtrakutas, etc. Huein Tsang wrote that, "The residents of Maharashtra were proud, ardent, and martial, appreciative of favor and spiteful in conflict. In the early 17th century, the Marathas attained a prominent military status in adjacent regions, and by the latter part of the century, they emerged as a formidable force, mostly attributable to their successful military campaigns and *guerilla tactics*. The weapons and the equipments of the Maratha defense force were heterogeneous in character. With the introduction of new weapons, they did not reject the use of old ones. There is no noticeable evolution, development, or observable chronology in the Maratha weapons.. Instead, there is a hybridization of both old and new types, although this tendency is not easily perceptible. Weapons of the Marathas *swaraj* can be broadly classified in the following order:

Stone: Stones were positively used as missiles by the Marathas in the warfare. Frayer states, "Atop the mountains, several fortresses of Shivaji exist, inherently defensive and requiring no additional artillery, as they utilize stones that they cast down upon their adversaries, delivering a fate as dire as that of bullets upon impact." Once more, the conflict at Udaigiri involved the utilization of stones as projectiles, propelled from matchlocks.[87]

Bows and arrows: In the contemporary Maratha paintings, bow and arrows have been frequently represented by the artist. John Henery Grose observe, "They (Marathas)

have also among them excellent slingers and archers". Nearly forty years later Tone has confirmed the make use of of this weapon by Marathas which was still effective in 1761 in the battle of Panipat.

Swords: Swords were frequently used by the Marathas and in fact they more dependent on them. These swords are generally of good temper. In 1675, Shivaji besieged the citadel of Phonda, where the sword was the predominant weapon. Many varieties of swords have been depicted in the Marathas school of painting. The *Patta*[88] or long straight swords, double-edged with flexible blade were also famous. Sometimes, we find narrow –bladed straight rapier with gauntlet hilt, in which western influence could be traced. The most peculiar variety was *Khanda*. Many types *of Khandas*[89] had been used by the Marathas. One sword which was most popular not only in Marathas, but also in the Bijapur and Ahmednagar was the *dhup*[90].

Khanjar: Mughals and Marathas both of them use *Khanjar* are important weapons as defense equipment in their military organization. It was design as a curved dagger with a triangle-shaped hilt. Double-edged blade with "H" shaped handle was also known to them and was called *Jamadhar.* [91]

Tiger- Claws: Tiger claw (*Baghnakh)* has attained much importance in Maratha Military. Shivaji, the Maratha hero, won his battle against Afzal Khan killed by the swift use of *Baghnakh*.[92]

Maru: *Maru* is a Maratha aggressive and parrying weapons made up of a pair of antelope horns attached to a minute parrying shield, with the point of the horns in opposite direction. The horns are regularly tipped with pointed steel caps. The small shield operates as a hand guard and is made of metal or leather. The length of both the horns is roughly ninety centimeters or more. The shield is generally fifteen to twenty – three centimeters in diameter. The weapon was favourite with the Marathas and was also used by tribals like the *Bhil*.[93]

Shield: Shield was made of rhinoceros skin. Regarding their targets, John Henery Gross states, "they are perfectly round, convex almost to a point on the exterior, lightweight, and coated with a smooth, hard lacquer that, if of reasonable quality, can easily deflect a pistol bullet.".[94]

Techniques of Warfare: The Marathas engaged a variety of techniques of warfare, including guerrilla tactics, mobility and cavalry might. They were recognized for their swift movement, hit –and –run strategy and the effective use of topography to their

advantages. Additionally, they utilized a network of forts strategically placed throughout their country to managed key areas and provide facilities for their military campaign. Their cavalry particularly the Maratha horsemen played a crucial role in their military strategies, often harassing and disrupting opponent military before engaging in full-scale fight. Furthermore, the Marathas were skillful at forming alliances and using diplomatic exercises to strengthen their position against their adversaries.[95]

Guerilla Warfare: The Marathas were well known for their Guerilla warfare tactics, which were the key features of their military strategies against the mighty Mughals. Maratha guerilla warfare tactics mixed up hit - and – run attacks, ambushes, and night - attacks etc. They utilized their knowledge of the terrain and superior mobility to their advantage, making it difficult for their opponent to engage them in traditional battles. This strategy was crucial in their conflict against Mughal domination and later in the expansion of the Maratha Empire.

Conclusion:

The study concludes that Rajput architecture evolved a unique style during the period when Rajput nations maintained autonomous status, specifically throughout the 15th, 16th, and the later part of the 18th and 19th centuries. The Rajput rulers of Rajputana cultivated a distinctive regional art and architecture prior to the onset of the Mughal Period. The autonomous Rajput states engaged in cultural advancement within their territories, leading to the evolution of art and architecture, encompassing both religious and defensive structures. This development was intricately linked to local identity and served as a manifestation of the King's authority. The Amber Fort, designed for military purposes and the defence of the royal family, embodies the cultural identity of Rajasthan. It was constructed to enhance the security of the royal family. A varied assortment of weaponry was utilised, encompassing bows and arrows, swords, *khanjars*, tiger claws, and shields. This strategy played a pivotal role in their resistance against Mughal dominance and later in the growth of the Maratha Empire. While Deccan art and architecture were rooted in indigenous culture, several structures were constructed from the pre-Mughal period onwards. The fusion between North Indian and Deccani cultures appears to have been reinforced through art and architecture in Deccan. In the early 16th century, the Bahmani Kingdom disintegrated into five distinct kingdoms: Berar, Bidar, Ahmednagar, Golconda, and Bijapur. These kingdoms developed unique art and architecture influenced by Persian culture.

Reference:

[1] Panagarhiya B.L & Dr. Pahariya B. C, *Political, Socio- Economic and Cultural History of Rajasthan (From Earliest time to 1947)*, Publisher Panchsheel Prakashan Jaipur, 1947, P.1.

[2] Ibid. PP. 48-49

[3] Brown Percy, I*ndian Architecture (*Buddhist and Hindu Period), PP.115-116

[4] Dr. Bakshi R.K & Dr. Bakshi S.K, *Studies in Indian History, Rajasthan through Ages, Rajput Chivalry and Maytrdom*, Vol-III, Published by Sarup & Sons, New Delhi-2008, PP.289-90

[5] The ancient narratives linked to *Pushkar* from the Proto-Historic era, particularly in the *Devipurana* (Chapter 74), identify *Pushkar* as one of the nine revered forests (*aranyas).* The Padma Purana recounts the tale of Brahma, the architect of the universe, as he sought an appropriate location to conduct a yajna. In the course of this inquiry, a lotous slipped from his grasp and dispersed, making contact with the ground at three distinct locations. Brahma subsequently descended and summoned all three realms. Brahma subsequently descended and designated all three locations as "*Pushkar*," inspired by the lotus, and resolved to conduct the sacrifice at each of these three sites. The three locations are positioned within a six-mile radius of one another, referred to as Jyesth (the elder), Madhya (the central), and *Kanishtha* (the younger) *Pushkar*. The text additionally references the visit of the *Apsara Menka* to *Pushkar* for the purpose of bathing in its revered waters. See at Gazetteer of Rajasthan, Ajmer, and P 29.

[6] *Political, Socio- Economic and Cultural History of Rajasthan (From Earliest time to 1947),* P. 215

[7] Virgina, Fass, *Forts of India*, Forward by Maharaja of Jaipur, Publisher Rupa & Co, Calcutta, 1986, P. 89

[8] *Political, Socio- Economic and Cultural History of Rajasthan (From Earliest time to 1947),* p. 178.

[9] He authored a treatise on the *Kirttistambhas*, which was inscribed on stone tablets and placed to the base of the *Kirttistambha* in Chittorgarh. A fragment of the initial tablet has been discovered and is housed in the Udaipur Museum. See in R. Nath, *History of Mughal architecture*, p-4.

[10] The *Kirtistambha* of Chittorgarh stands as the most notable relic, frequently misidentified as the Jayastambha or tower of triumph. Designed by the architect Jain (J*aitra*) alongside his sons Napa and Panja, it reached completion in V.S 1505 (A.D 1448). The nine-story tower contains meticulously arranged idols of deities, providing an authentic depiction of the iconography intricately carved in stone. It stands unmatched within the vast realm of Indian art. See in R. Nath History of Mughal Architecture, Vol-I, P-4.

[11] Ibid, P.90

[12] The *Kirti Stambh* pillar was erected by Rana Khumb in 1450 to celebrate his triumph over the united forces of Malwa and Gujarat in 1439. This pillar stands 122 feet tall, with a base width of 35 feet and a top width of 174 feet, directly beneath the cupola. The structure is constructed from limestone and quartz rock, adorned with architectural and sculptural embellishments.

[13] Gazetteers of Rajputana, Simla, 1940 p-51

[14] *Forts of India*, P. 47

[15] *Political, Socio- Economic and Cultural History of Rajasthan (From Earliest time to 1947)*, pp- 90, 91, 92.

[16] Ibid, PP. 92

[17] Gazetteers of Rajasthan, PP. 52-53

[18] Singh, Pal Kishan and J.S Kharakwal, Fort of Inida, pp. 111-113.

[19] The fort of Kumbhalgarh can be called as *giri* or *parvat durga.*

[20] Nath, R, The History of Mughal Architecture, Vol-I, p-4.

[21] Personal visit at Kumbalgarh Fort in 2007and 2022

[22] *Political, Socio- Economic and Cultural History of Rajasthan (From Earliest time to 1947)*, P. 159

[23] Ibid, P. 160

[24] Ibid, PP.159-60

[25] Nath, R, History of Mughal Architecture, Vol-I, Publishers Hans Raj &Sons, New Delhi, 1982, pp-3,4.

[26] Ibid, PP- 48-49

[27] Ibid, P. 159 & Neeraj and Sharma, *Rajasthan –ki- Sanskrit Parampara*, p-89

[28] Ibid, P.163

[29] *Forts OF India*, P-90,

[30] Ibid, pp.90-91
[31] Sastri, Nilkant K. A, A *History of South India, from Pre historic Times to the Fall of Vijayanagar, Ox*ford University Press, 1955, P. 476.
[32] Forts of India, p-219
[33] S.A.A Rizivi, *The wonder that was India, Vol–II*, Published 1998, P.287.
[34] Ibid, P. 223
[35] *A History of South India, from Pre historic Times to the Fall of Vijayanagar,* P. 479.
[36] Ibid, P. 479
[37] *The wonder that was India,* P. 287.
[38] *A History of South India, from Pre historic Times to the Fall of Vijayanagar*, P. 479
[39] *The wonder that was India*, P. 287
[40] Abdullah, Muhammad Faisal, C.A.S, Dept. of History*, The Golconda Forts a general survey of its history and structure Remains, (ed) in Forts of India* Editor J.K.Ojha & Jiwan Singh Thakur Manohar Singh Ranawat Felicitation Volume, 2010. AMU, Aligarh, pp-104-107
[41] Sherwani, H.K .*Cultural Trends of Medieval India, Architecture, Painting, Literature & Language*, Asian Publishing House Bombay, 1968, P. 20
[42] *The wonder that was India*, P. 288
[43] A *History of South India, from Pre historic Times to the Fall of Vijayanagar*, P. 479.
[44] Ibid, P.480
[45] *The wonder that was India*, P-287,& *Cultural Trends of Medieval India, Architecture, Painting, Literature & Language*, P. 25
[46] A *History of South India, from Pre historic Times to the Fall of Vijayanagar*, P. 480.
[47] Ibid, PP. 480-81
[48] Naravane, M S. *Forts of Maharashtra*, Published 5 Ansari Road Draya Ganj, New Delhi, 1995, P.15.
[49] Madhukar Shripad Mate, *Maratha Architecture* (*1650 A.D TO 1850 A.D*), University of Poona, 1959, P.64
[50] Ibid, P-67
[51] Ibid, p.67
[52] Forts of Maharashtra ,P-30
[53] Virgina Fass, *Forts of India*, Forward by Maharaja of Jaipur, Publisher Rupa & Co, Calcutta, 1986, P. 202.
[54] Ibid, P.203
[55] Forts of Maharashtra, p.31
[56] *Forts of India*, P. 196.
[57] Forts of Marashtra,p-31
[58] *Forts of India*, PP. 204-05
[59] It was a building erected on the body of the dead or on the spot where a great man was cremated.
[60] *Chhatri* is taken here to signify a building erected in memory of the deceased.
[61] *Dharmashalas* in Maratha architecture served as lodging facilities, generally constructed around temples or pilgrimage sites to accommodate travelers and devotees. These structures were conceived with an emphasis on simplicity and functionality, offering essential amenities such as accommodation, sustenance, and occasionally medical services.
[62] Forts of Maharashtra, P-72
[63] Sharma, Kumar, Ravindra, *The military system of the Mewar (Udaipur) State* (Ca 800 to 1947 A.D.), Vol-30. No (1986), Central Asiatic Journal, Publisher Harrassowitz Veriag, P-117.
[64] Singh Narinder Thakur Rao Bahadur, *Thirty decisive battles of Jaipur*, published-1939, PP.7-8
[65] The Military system of Mewar(Udaipur), P-124
[66] Saxsena, R.K. *The army of Rajputs Kings*, Udaipur, 1988, P.137.
[67] Ibid, P.141
[68] Ibid, P.141
[69] *Thirty decisive battles of Jaipur*, 1939, PP. 20-21.
[70] Ibid, PP.150-51
[71] Ibid, PP.177-78
[72] Military system of Mewar Udaipur, p-126
[73] Ibid, P.179

[74] It is important to mention that one of the important *Kharkhanas* of called *Suturkhana* under sultan Feroz Shah Tughlaq (1351-87). *Suturs* is a Persian word, which means camel. *Khana* is also Persian word which means House. *Suturkhana* can be translated as came stable.

[75] ibid, P.189

[76] Military system of Mewar Udaipur, p-125

[77] The military system of Mewar, p-121

[78] bid, PP.22-23

[79] *The army of Rajputs Kings*, P.21

[80] Military system of Mewar (Udaipur), p- 132

[81] It was round in shape with both ends nearly converging, featuring notches on the interior. Upon heating the two ends of the stick, the material would inherently elongate and transform into a conventional bow. This bow was constructed from bamboo, finished with polish, and adorned with vibrant scenes in striking colors..

[82] The bow's limb was affixed to a hook on the iron shaft, and the string was drawn via a mechanism resembling a trigger. Within the hollow barrel resided little arrows, each approximately nine inches in length. The tips of these arrows were circular, square, pentagonal, octagonal, etc. Their length was around one inch, with a little iron tang for insertion into the hardwood shaft. The arrows were loaded individually utilizing the trigger, functioning similarly to bullets.

[83] Pant G.N, *Studies of Indian Weapons and Warrior*, Publisher, Army Education Store, New Delhi 1970, PP.177-180.

[84] Sarkar, Sir Jadunath, *Military History of India*, Edition 1St, Publishers M.C Sarkar & Sons, Calcutta-1960, P.132.

[85] P-132

[86] Pp-132-133

[87] Studies of Indian warfare, PP. 180-181

[88] Jaiwant, Paul, *Arms and Armour Tradition Weapons of India*, P. 55.

[89] Also see in Saxsen R.K p.182. *Khunda* with broad blade, with open-work brass mount, *khanda* having curved blade towards the end.

[90] It has long straight and wide blade. It is also known as *sukhela* and it is of foreign origin. Se more in *s and Armour Tradition Weapons of Indiap-56*

[91] Studies of Indian weapon and warrior, P. 184

[92] Arms *and Armour Tradition Weapons of India*, P .98 Occasionally, a Bichwa blade was affixed to one end of the baghnakh to serve a dual purpose. The *baghnakh* can be obscured by enclosing it within one's hand. To finalize the ruse, gemstones can be affixed to the two rings, which conform to the fingers, so creating the illusion of authentic jeweled rings.

[93] Ibid, P. 100

[94] Ibid, P. 186

[95] Sen S.K. The Army of Rajputs, p-348

CHAPTER - 4

MUGHAL POLITICAL AND ECONOMIC BENEFITS AND PROBLEMS WITH RAJPUTANA AND DECCAN:

4.1. Mughal Authority in Rajputana:

Rajputana was the region in which several states existed, the major states were Amber, Marwar, Mewar, Jaisalmer, Bikaner and Bundi etc. they were largely independent states, before second half of 16th century. However, they were well connected with the Delhi and Agra through land route. It was Mughal emperor Akbar who viewed the states of Rajputana good for the expansion Mughal rule in various part of India. Therefore, he decided to bring most of the states of Rajputana under the sovereginity of the Mughal Empire.

First, Mughal emperor Akbar inducted *Kachhawahas* Rajputs into the Mughal service and promoted them within his government. In the year 1562, Akbar garnered an affirmative reply from Raja Bharmal of the *Kachhwaha* Rajputs. Akbar received a favorable response from the Kachawaha Rajput king, Raja Bharmal, during his journey to Ajmer to pay homage at the shrine of *Khawaja.-Mohi-ud-Din Chisti*. While on his way to Ajmer, Raja Bharmal met Akbar to express his difficulties with the high –handedness of Mughal governor Shafr-ud-Din of Ajmer and other neighboring Rajputs kings. Raja Bharmal offered his submission to Akbar and proposed a matrimonial alliance, suggesting the marriage of his daughter, Harka Bai to Akbar. It is important to mention that matrimonial alliance between two royal families had been the practice since the time of Chandragupta. Akbar found it advantageous to have Amber as an alliance partner and accepted Raja Bharmal's submission. In 1585-86, Raja Bhagwant Das was the sole Rajput to attain the rank of 5000. In 1589, Raja Man Singh attained the rank of 5000 upon succeeding Bhagwant Das. Other members of Rajput families, like Mota Raja Udai Singh who was reinstated to Jodhpur, received the rank of 2000 and Rai Surjan Hada rank of 2000 in 1592-93.[1]

Secondly, When a Rajput raja was inducted into Mughal service and awarded a mansab, their holdings, either wholly or partially, were ratified in exchange for their mansab. They were awarded a *"watan jagir,"* which was non-transferable unlike a conventional *jagir* and was, in essence, a hereditary title among Rajput Rajas.[2] Humayun counselled Akbar, stating, "this *qaum* (Rajputs) ought to be cultivated, as they demonstrate not defiance and insubordination, but rather loyalty and service."

Thus, the author of *Zakhrat-ul-Khawanin* asserts that it is "well known to all that he demonstrated a preference for the Kachawaha, Rathors, and Baghela (Rajputs) and promoted them from Zamindari to the status of nobility (*bah-amirai*)." Akbar initiated a practice, through the establishment of the *mansabdari* system, by urging his nobles to sustain diverse contingents, comprising Mughals, Afghans, *Shaikhzadas* (Indian Muslims), Rajputs, and Deccan forces.[3]

During the period of Jahangir and Shahjehan, The alliance with the Rajputs, established by Akbar, was gradually solidified despite occasional fluctuations. Jahangir's greatest notable accomplishment was the 1615 accord that settled the protracted conflict with Mewar. Maharana Pratap Singh passed away in 1597 and was succeeded by his son, Amar Singh. Between 1598 and 1605, Akbar dispatched multiple expeditions against Rana Amar Singh.[4] Consequently, Jahangir instituted a protocol that exempted the Rana of Mewar from the obligation of personal attendance or service at the Mughal Court. It was asserted that a son or brother of the Rana would reside at the Emperor's court and render service. Consequently, Prince Bhim, the youngest offspring of Rana Amar Singh, established matrimonial ties with the emperor. However, both of these customs or practices persisted during the Mughal rule. The sole stipulation that Jahangir placed upon the Rana was that the fortifications of Chittor fort would remain untouched and unrenovated. The Chittor fort represented a formidable bastion, and the Mughals were disinclined to permit its restoration to a condition that might once more contest Mughal supremacy. It is probable that they perceived the remnants as an emblem of Mughal triumph over Mewar, serving as a declaration of authority.[5] The status of Rajputs in the Empire under Jahangir is evident from the fact that they played a significant role in nearly every major battle during that period. Jahangir held significant confidence in Rai Rai Singh of Bikaner, whom he elevated to the rank of 5000.[6] Consequently, the sovereigns of the four principal states of Rajputana—Mewar, Marwar, Amber, and Bikaner—held a mansab of 5000 or greater. Although the *Kachhawahas* remained a significant faction within the nobility, they no longer possessed the prominence they held during Akbar's reign. Bundi did not belong to the categories of Mewar, Marwar, etc. The sovereigns of Dungarpur, Banswara, and others were engaged in many military endeavors. During the Jahangir era, only the rajas of Jaisalmer maintained their detachment.[7]

Throughout ShahJahan's reign, there were scarcely any notable military campaigns against rebellious factions such as *Khan-i-Jahan* Lodhi and Jujhar Singh Bundela, the Afghans of the northwest, the Rana of Mewar, or neighboring adversaries including the Deccani states and the hill rajas of Kangra. The Rajputs from Rajputana and other Hindu chieftains were not engaged in these operations. Notably, during the expeditions to Qandhar, Rajputs rajas not only contributed but also held important commands on the Mughals side.[8] When political problems arouse in different parts of India, the Mughals relied on Rajput mansabdars to establish law and order in rebellious areas and crush dissenting elements. Consequently, in spite of Aurangzeb's stringent religious beliefs, the Rajputs were reinstated to a position of collaboration within the kingdom during the initial years of his rule, akin to their standing in the later period of Akbar's reign. Nonetheless, the relationship between Aurangzeb and the Rajputs appears to have become increasingly strained over time.[9]

Under Aurangzeb, the *Kachhawahas* remained loyal to the Mughal Empire, but other Rajputs dynasties distanced themselves due to Aurangzeb's interference in their internal affairs. The circumstances in Marwar following the demise of Raja Jaswant Singh in 1678 require detailed analysis. Subsequent to Jaswant Singh's demise, claims to the Marwar *gaddi* were asserted by Indra Singh, the grandson of Jaswant Singh's elder brother, Amar Singh, and by Anup Singh, the son of Amar Singh's daughter. Indra Singh contended that a significant injustice occurred when Amar Singh's petition was rejected, and he proposed to pay twenty lakh rupees as *peshkash*. Anup Singh, conversely, proposed to remit twenty-five lakh and additionally pledged to procure twenty lakh for the Mughal treasury from Jaswant Singh's estate. Rani Hadi, the principal queen of Raja Jaswant Singh, residing in Jodhpur at that time, vehemently opposed the relinquishment of the cities and watan of Jaswant Singh, asserting that it was contrary to custom to dispossess his descendants. She expresses that she would have no reservations if, aside from the *pargana* of Jodhpur, the remainder of Marwar were to remain under Khalisa's jurisdiction. Furthermore, two of Raja Jaswant Singh's queens were on the verge of childbirth. They wanted postpone Aurangzeb's decision until the birth of their heirs. Consequently, the Rathors, under Raja Jaswant Singh, ardently endorsed the queen's claims and dispatched Rana Raj Singh of Mewar, along by 5000 horses and one of his chief aides, Sanwal Das, to help Rani Hadi. This created a tense condition between

Rani Hadi and Mughal Emperor Aurangzeb. On Aurangzeb behalf, Iftekhar Khan *Faujdars* of Ajmer communicated the Emperor's refusal to convert the *pattas* of Jaswant Singh's supporters into Mughal *Patta*. This rejection stemmed from concerns about potential displacement if Jodhpur were assigned to another party. At Rani Hadi's behest, the *Rathores* declined to surrender Jodhpur and made preparations to resist.[10] Aurangzeb departed Delhi for Ajmer on January 9, 1679, accompanied by a formidable army. He additionally invited Asad Khan, Shaista Khan, and Prince Akbar for support. However, Rani's allies could not fight the Mughal army and permitted them entry into Jodhpur. Mughal officials, including a qazi and a *muhtasib*, were assigned to Jodhpur and the towns and *parganas* of Marwar. Nonetheless, the Jodhpur fort remained under the dominion of Rani Hadi. On February 26, news was reported regarding the birth of two posthumous sons of the Maharaja's Rani, who were subsequently supported by Rao Singh, the ruler of Bikaner, and Khan-i-Jahan, the Mughal Bakshi. On May 26, Aurangzeb conferred the gaddi of Marwar to Indra Singh in exchange for a *peshkash* of thirty-six lakhs of rupees. The rationale for Emperor Aurangzeb's decision about the contested succession and the state's transition into Khalisa was the demise of Maharaja Jaswant Singh. Certain *Parganas*, like Phalodi and Pokharan, designated as jagirs for the Maharaja, were asserted by neighboring nations that were willing to assert their claims.[11] Jaswant Singh's two minor kids, accompanied by their mother and Durga Dass, traveled in Delhi to meet the Mughal Emperor. They assert that their boys are the legitimate heirs of the *gaddi* with much fervor. *Khan-i-Jahan*, the Mir Bakshi, who had consistently regarded Jaswant Singh as a brother, also corroborated their assertions. Nonetheless, Aurangzeb had resolved to partition the realm to accommodate the assertions of both factions. Prior to conferring the *tika* of Jodhpur to Indra Singh, Aurangzeb extended a mansab to Ajit Singh, the progeny of Jaswant Singh, who was in attendance at the court. Subsequent to this event, it was again advised that Ajit Singh, possessing Sojat and Jaitaran, should aid the Emperor by overseeing a contingent of 500 troops in the Deccan. The projected income for Sojat and Jaitaran was Rs 4 lakhs, in contrast to the evaluated income of approximately Rs 6 lakhs for Jodhpur and Nagor. The proximate reason of the Rajputs' conflict was Aurangzeb's decision to detain the Prince and the Rani at Nurgarh. The arrival of Ajit Singh and Durga Das in Jodhpur elicited considerable satisfaction and signified the commencement of the Rathore rebellion against the Mughal Empire.

Tahir Khan, formerly stationed at Jodhpur, was had to retire to Merta, and Indra Singh, who had been encamped near Jodhpur, was required to retire to Nagor. Consequently, all the preparations undertaken by Aurangzeb resulted in a new phase of the Mewar problems. The Rathore soldiers entered Jodhpur with great valor and satisfaction, and *tika* was bestowed upon the elder of the two boys, who was titled Ajit Singh. Following this achievement, the Rathors expelled Mughal officials from their posts at Jaitaran and Siwan. Nevertheless, the Rathors were unsuccessful in expelling the Mughals from Merta. Shortly thereafter, Mughal Emperor Aurangzeb deposed Indra Singh from the throne, citing his incompetence in governing the nation and quelling unrest. This resolution facilitated an agreement with Ajit Singh. The Emperor returned to the stance that prevailed prior to the recognition of the Rani's proposal to maintain Jodhpur under Khalisa until the claims of Jaswant Singh's sons were validated.

Nevertheless, at this juncture, Aurangzeb asserted that Ajit Singh, who had fled alongside Durga Das, an impostor, and dismissed any possibility of dialogue with him. Following a decisive confrontation near Ajmer on August 19 with Tahawur Khan and the Mughal faujdars, the *Rathors* prudently opted against further hostilities with the Mughals, retreating into the desert to persist in their intermittent warfare. As September draws to a close, Aurangzeb makes his arrival in Ajmer. During that period, the Mughals had subdued the resistance in Mewar and had taken control of the *Rathore* capital, Jodhpur. Even Rani Hadi acquiesced to the Mughals and was allocated the *pargana* of Bran for her sustenance. Durga Das, in conjunction with Ajit Singh, sought refuge in the Mewar province, where they received a warm reception from Rana Raj Singh. The *jagir* of Kelwa was designated for the sustenance of Ajit Singh.[12] Durga Das and Ajit Singh took refuge with Rana Raj Singh, who supported them because he wanted to revive the past glory of Mewar as it had been under Rana Snagram Singh. The state of Mewar had now become secondary importance to Jaipur and Marwar. Rana Raj Singh had died in 1680. His son, Raj Jai Singh, also sided with Durga Dass and Ajit Singh and supported the rebellious Prince Akbar-II. Aurangzeb defeated the *Sisodia* Rajputs, and they, along with Akbar-II fled to Maharashtra, ruled by Shambaji. In 1698, Aurangzeb accepted Ajit Singh as successors of Jaswant Singh. During that period, Jodhpur state was kept as *Khalisa* land. Ajit Singh accepted the offer but later revolted in 1701 and was defeated. Sir J.N Sarkar suggests that

Aurangzeb wanted to make Rajput states "Quiescent Dependency" and that Aurangzeb tried to convert Ajit Singh to Islam. However, this is not true because If Ajit Singh had accepted Islam, he would have ceased to be the successor of Rajput throne. The Rajputs of Ajmer, Bundi, Kota, and Bikaner continued to be strong allies of Aurangzeb. Aurangzeb's policy towards Marwar and Mewar led to the shrinkage of empire, causing problems in Gujarat, Rajputana and Deccan etc. as all trade routes to Gujarat and the Deccan passed through Rajputana. Thus, Aurangzeb lost some of his long –lasting and strongest allies.

4.2. Mughals Authority in Deccani states:

a. Mughal rule in almost all part of Deccan:

It has already been mentioned that the extension of Mughal authority began under Akbar. This expansion started during an administrative crisies in Ahmednagar. The ruler of Ahmednagar Murtza Nizam Shah was incompetent in maintaining laws and order in Ahmednagar and he had poor relationship with his brother Burhan-ul Mulk. The latter he fled Akbar's court and described the problem of Ahmednagar. Since, Akbar had already conquered Khandesh and Asirdesh, he saw an opportunity to extend his authority in Ahmednagar. Chand Bibi was overseeing the administration of Ahmednagar with the support of the *Habshis*, while Miyan Manju, the leader of the Deccani faction, sought Mughal assistance. Akbar had already resolved to annex the Deccan provinces. In 1594, Prince Daniyal was commanded to penalize the Nizam Shah; however, the operation was deferred. Prince Murad was subsequently designated as the governor of Gujarat to organize the campaign. Consequently, he was entirely equipped upon receiving Miyan Manju's call. The trip was accompanied by Abdur Rahim Khan-i-Khanan, with Raja Ali, the king of Khandesh, also participating. The Mughals encountered no opposition until they arrived at Ahmednagar, owing to the internal conflicts among the Nizam Shahi nobility. As they neared, Miyan Manju lamented his invitation and resolved to ally with Chand Bibi against the Mughals. Chand Bibi solicited assistance from Bijapur and Golconda. The arrival of a Bijapuri contingent of seven thousand enabled Chand Bibi to mount a resolute defense. Following a protracted siege of four months, Chand Bibi was compelled to negotiate a treaty that resulted in the cession of Berar to the Mughals. In 1596, the baby Bahadur Nizam Shah was acknowledged as the sovereign under her regency, with Mughal

suzerainty recognized. The Mughal acquiesced to this arrangement in part due to the presence of a formidable Bijapur-Golconda force near the frontier.[13] Simultaneously, divisions persisted among the Nizam Shahi nobility; one faction resisted the capitulation of Berar to the Mughals, whereas another faction, spearheaded by the Wakil and Peshwa, Muhammad Khan, pursued diplomatic discussions with the Mughals. Chand Bibi dispatched crucial correspondence to the sovereigns of Bijapur and Golconda soliciting reinforcements for her support. The sovereigns of Bijapur and Golconda acquiesced to her proposal, as they reasonably perceived that Berar would afford the Mughals a permanent stronghold in the Deccan, amenable to future expansion. As a result, a united force from Bijapur, Golconda, and Ahmednagar, commanded by Suhail Khan of Bijapur, entered Berar with considerable might. In 1587, following a fiercely contested battle at Sonepat, the Mughals vanquished the Deccani forces, which were three times their number. The Bijapur and Golconda soldiers subsequently retract their support, leaving Chand Bibi to confront the predicament alone. Despite Chand Bibi's support for the adherence to the pact of 1596, she was unable to prevent her nobles from launching aggressive assaults on the Mughals in Berar. This culminated in a subsequent Mughal siege of Ahmednagar. In the absence of opposition, Chand Bibi resolved to capitulate the fort and initiated negotiations with the Mughals, requesting the conferment of a mansab and jagir in Ahmednagar for Bahadur as a vassal king, while retaining her position as his guardian. She was accused of treason by an antagonistic party and subsequently slain. The baby Bahadur was dispatched to the Fortress of Gwalior, while the Ahmednagar fort and its adjacent territories were capitulated to the Mughals.[14] The occupation of Asirgarh and the annexation of Khandesh, along with the surrender of Berar and Balaghat, as well as Mughal control over the Ahmednagar fort and its surrounding regions, represent notable accomplishments.[15]

Jahangir thought that the treaty made by Akbar with these three states was not properly followed by these. Malik Amber inspired these states to assert their independence and deviate from the treaty. He was an Ethopian or Abyssian Habshi. Nizam Shahi nobility was divided into two groups i.e., Deccani and *Afaqui or Gharib* or Foreigners. Malik Amber by virtue of his hardwork, sincerity, honesty rose to the rank of Prime Minister under Murtaza Nizam Shah. Malik Amber united the nobles of

Ahmednagar. He made inclusion of Maratha solders in the army of Ahmednagar. He made political alliance among Deccan kingdom against the Mughals.

Jahangir stated to initiate his new Deccan policy;

1. He appointed new commanders in Deccan States.
2. He asked these states to remain as tributary states.
3. He decided to utilize the service of Marathas soldiers for the first time in Mughal history.
4. He decided to treat enemy states on separate state based as opposed to earlier policy of same attitude or relation with all the three states.

In 1616 *Abdul Rahim Khan-i- Khana* attacked Malik Amber and defeated him and expelled from Balaghat. To consolidate Mughal authority, Jahangir sent Prince Khurram in 1617 to make long lasting peace arrangement in Deccan. He again defeated Malik Amber and compelled him to sign a treaty with the Mughals according to which all the areas accepted by Mughals in 1600-01 were to be restored to them. All these states had to pay a war indemnity to the Mughals. In 1618, Khurram was bestowed the title of ShahJahan due to his achievements in the Deccan and was granted the mansab of 3000 *zat*. From 1618-20 Mughal relation with Deccan states remained very cordial and honored the term of treaty. From 1620 onwards, there was a conflict between Deccani states and Mughals. These three Deccani states had inherent differences their areas of interest clashed with each other for instance, Bijapur and Ahmednagar both wanted to occupy Sholapur and Bidar. A matrimonial connection existed between the two states. Fath Khan, son of Malik Amber, was wed to the daughter of a Bijapur Abyssinian prince. But this could not bring any territorial gain for Ahmednagar. In 1621, Malik Amber again occupied some Mughals areas like Burhanpur, Bidar etc. In 1621, he was attacked by Shahjehan and defeated and compelled to sign another treaty. It remained effective for 1 year only. In 1624, Mughals were expelled from Ahmednagar because Shahjehan revolted against Jahangir and he became busy in Qandhar upto 1626 Malik Amber frustrated Mughals. When Shahjehan rebellion was occur, in 1627 Malik Amber died.[16] After the death of Malik Amber Shahjehan changed the Deccan policy, he found there were a number of internal contradictions in the Deccan on one hand; Ahmednagar was shifting his stand with reference to Mughal rule in Ahmednagar to remained anti-Mughal. So that Mughal influence in Deccan was too avoided.

Ahmednagar: Shahjehan played a diplomatic role. He wrote in letter to Adil Shah that if he cooperated with the Mughals, they would share the territory of Ahmednagar after its defeat Adil Shah agreed to help Shahjehan. To add this, there arose dissensions among the Maratha chiefs. They revolted against Nizam Shah. For instance, Nizam shah had killed a Maratha chief Jadav Rao. His son-in- law Shahji Bhosle (father of Shivaji) left Nizam Shahi nobility and joined Shahjehan. He was given the *mansab* of 5000 zat. When Nizam shah was attacked he wrote a letter to Adil Shah that the defeat of Ahmednagar would hamper the interest of Bijapur and he would be the next to be annexed. He said that the Mughals on the verge of taking the fort of Parenda. Adil Shah realized that concern of Nizam Shah. He made the secret alliance with Ahmednagar and later decided the complete annexation in1632. Shahjehan got an opportunity Fateh khan son of Malik Amber who had been imprisoned by Nizam Shah during Jehangir reign. Fateh khan was suspected to be an ally of Mughals. He was also the brother – in - law of Nizam Shah. Nizam Shah Sister pressurized him to release Fath Khan. Fateh khan was realized and made *peshwa*. Fath Khan killed Nizam Shah and accepted the sovereginity of Shahjehan. He was given the *mansab* and *jagir* of Poona. Shahji Bhosle got annoyed because he thought that *jagir* of Poona belonged to him. Under Mughals, *jagir* were transferred from one *jagirdar* to other after every three years. Same happened with Shahji Bhosale. He was given a *mansab* and the *jagir of* Poona. Shahji Bhosle got annoyed because he thought that jagir of Poona belonged to him. Under Mughal, *jagir* was transferred from one *jagirdar* to other after every three years. Shahji Bhosle joined Bijapur and three important nobles decided to oppose the occupation of Ahmednagar by Shahjehan i.e Shahji Bhosle, Murari Pundit and Randula Khan. A battle was fought in 1633 between Mughals and Ahmednagar and Bijapur forces. Ahmednagar was completely annexed in 1633. Shahji did not accepted defeat and projected a person as Nizam Shah and decided in 1636 that Ahmednagar was completely annexed to Mughals empire and had to be governed by a Mughal governor. He designated his son Aurangzeb as the governor of Deccan. 1636 Shahjehan made a treaty with Bijapur and Golconda Adil Shah accepted the condition to;

1. To pay Rs 20 lac as war indemnity.
2. Bijapur should not provide army help to annex Mughals elements.
3. Annual payment to of tribute to Mughals.

4. A part of Ahmednagar assigned Bijapur which yielded huge revenue.

Bijapur agreed to help the Mughals for the restoration of their authority in Ahmednagar and were appoint noble like Shahji Bhosle in borders of Ahmednagar and he should be appointed in remote areas of Bijapur Karnataka. A similar treaty was signed with Golconda except that the war indemnity of 20 lakh was not imposed on it. Earlier Golconda used to pay 4 lac huns, now it had to pay 2 lac huns only. According to Satish Chandra, the treaty of 1636 with Bijapur and Golconda not only legitimized the annexation of Ahmednagar by the Mughals but it also made Bijapur and Golconda as the sub-ordinates of the Mughals Empire and Mughals interest were to be served with collection of revenue from these areas. This treaty continued effectively upto 1649 but from 1649, this treaty started to be disturbed or weakened. Infact, Mughals themselves worked against the treaty. E.g Shahji Bhosle was again appointed as *mansabdar* in 1649. Another noble that was appointed as *mansabdar* was Mir Jumla.

Aurangzeb made the governor of Deccan and then Khirki i.e capital of Deccan was remained as Aurangabad. Aurangzeb concentrated on three aspects of Deccan i.e Ahmednagar. We did not mean Bijapur and Golconda because thay were loyal to the Mughals. He treated Bijapur and Golconda as vassals of the Mughal Empire. He also concentrated on management of *jagir* of Deccan. In 1644, sister of Aurangzeb i.e Jahan Ara was seriously burnt. She was extremely respected in the royal family. Aurangzeb came to Agra to see his sister. He stayed there for long time. He was transferred to Gujarat in 1645 and then to Qandhar. From 1645 onwards, there were some problems with the Mughals. In 1649, they accepted Shahji as *mansabdar* (he was the *jagirdar* of Bijapur). His rank was 5000 + 5000. He was accepted on recommendation of Prince Murad. Mughal allowed Bijapur and Golconda accepted the offer. But they felt that and they were pressurized by the Mughals. After 1645, i.e transfer of Aurangzeb , both Bijapur and Golconda delayed the payment of Tribute, when they paid tribute, they did not do so in accordance with recent rates. Now 1 huns =5r rupees. They had to pay 2 lack Rs but they paid according to old rate i.e 8 lack rupees.

Due to mismanagement of *jagirdars*, the revenue started decling to a fall in agriculture while, Aurangzeb failed in the affairs of Qandhar. Shahjehan transferred Aurangzeb back to Deccan as a punishment in 1653 and he accepted the offer. A 3

crores 62 lakh rupee was the revenue of the Deccan during the first *subedari* of Aurungzeb in Deccan. When Aurungzeb joined the *subedari* for the second time, now the revenue was 1 crore rupees. He found that the *jagirdars* of Deccan received 10% of their salaries because agriculture practices decline a lot. So when he joined for second times: he concentrated on the expansion of agriculture in the Sabah of Deccan. For this, he gave loan to the peasant; he ensured the particiapation of peasants in agrarian's activities. He reduced the land revenue of the cultivated lands if they started cultivationg it. He worked on the policy of Raja Todar Mal and Malik Amber.

He punished those *Muqaddams* or zamindars that persecuted the peasants and rewarded hard working and sincere ones. Within short time, he succeeded in bringing the *subah* in the flourishing state. He requested the emperor to extend Rs 20 lack to compensate for the deficit of the *subah*. But Shahjehan was so annoyed with Aurangzeb that he refused to help him Aurangzeb accepted his decision. He was again humiliated by Shahjehan that Aurangzeb not only wanted uncalled for money but also indulged in stealing a high quality mangoes *badshah pasand* which were meant for royal court. But still Aurungzeb bore this humiliation but kept concentrating on the job at hand.

1. In 1656, he decided to take action against Bijapur and Golconda because they did not pay tribute according to new rates. He asked them to pay arrears of Rs 2 lakh but Qutub Shah refused.
2. In 1656, one of Golconda nobles whose name was Mir Jumla joined Mughal services. His son was imprisoned by Qutub Shah.
3. Mohd Adil Shah of Bijapur died and Ali Adil Shah was declared as successior. Nobles of Adil Shah notified Aurangzeb that Ali Adil Shah was not the progeny of Muhammad Adil Shah. Aurungzeb asked the wife of Mohd Adil Shah ie. Badi Sahiba Begum about Adil Shah. She told Aurungzeb that he was the son of slave wife of Mohd Adil shah and she had adopted him and he was the real clamant.
4. Bijapur was also irregular in payment of tribute. Shahjehan allowed Aurungzeb to attack Golconda and also Bijapur if necessary. Aurangzeb concentrated first of Golconda because the main reason was the non-payment of arears.[17]

Treaty of Purandhar (1665): Jai Singh decided to attack Bijapur in 1665 along with Shivaji. But they both were defeated by Bijapur army in 1666. This was the turning point in the Deccan policy of Mughals. After escaping from Agra fort, Shivaji reached Poona in 1667. In 1668, Shivaji made a peace treaty with Aurangzeb because he had realized that it was virtually impossible for him to confront the Mughal emperor.

From 1670-1669 the relations between them remained cordial or friendly. From 1670 Aurangzeb's attempts to keep Shivaji as Maratha ruler with Mughal support failed. From 1670-1680, they both followed the policy of war with each other.

I. Shivaji occupied the forts of Berar, Panhala, Burhanpur, i.e territorial expansion. In 1670, Shivaji ransacked Surat for the second time. In the seventeenth century, Surat was the largest port of India. He accumulated huge wealth.

II. Shivaji made a treaty with Bijapur and Golconda in 1670. He tried to use them against Mughals. Two ministers of Abul Hasan Qutub Shah of Golconda i.e Madanna and Akhanna (Brahmins) proposed a tripartite confederation of three states. They provided Shivaji in huge sums of their soliders. Shivaji with their support defeated the Mughals commander – in - chief Daler Khan. Shivaji coronated himself as *Chatrapati* in 1674 in Rajgarh. He also proclaimed himself a *Hindeva Dharmoudar*. (Redeemer of Hindu). He died in 1680. His successors (i) Shambaji (1680) (ii) Rajaram (1689-1700) (iii) Tarabai (1700-1706) continued the policy of Shivaji to protect the state of Marashtra.

Ali Adil Shah died succeeded by Skinder Adil Shah. Aurangzeb appointed Bahadur Khan as *subedhar* of Deccan and asked him to exploit the situation as there were dissensions among Deccani and Afghani nobles which were a part of Afaqi Nobles. Leaders of Afghani nobility was Bahlol Khan. He made contact with very important noble Khawas Khan (prime minister) and assured of paying him Rs 3 Lac if he allied within to eliminate Bahlol Khan and many rewards. Khawas Khan said that he would arrange the marriage of Adil Shahi daughter to Aurangzeb sons and his own daughter to Bahadur Khans son. But Bhalol Khan talked the plot and eliminated Khawas Khan and himself became Prime minister (wazir). Then Bahadur Khan decided to attack Bijapur areas and achieved partial success only by capturing two important places i.e Gulbarga and Naldurg. Aurangzeb replaced Bahadur Khan with Daler Khan. He tried to divide the three Deccan states but failed because polices of two Telgu Brahmin

ministers i.e Madanna and Akhanna of Abu Hassan Qutub Shah of Golconda. They proposed a tripartite alliance between Marathas, Bijapur and Golconda.

When Daler khan failed, Aurangzeb himself moved to Deccan in1680 and failed till 1684. After the failure of his policy of vassalage he decided to follow the policy of annexation and attacked Bijapur in 1684. After 18 months of struggle Bijapur fell in 1686. Qutub Shah was ordered to expelled Madanna and Akhanna and Qutub shah complies with his orders. Aurangzeb attacked Golconda in 1686-87 when it was defeated and annexed and was made a *subha* of the Mughal empire. When Aurangzeb decided to attacked Golconda, Abul Hassan Qutub Shah wrote a letter to him requesting him not to attack his Muslims brothers. Aurangzeb replied that his being Muslim was not important what was important was that he was a rebelled and will be definitely be punished. J. N Sarkar is of the opinion that the extent of empire under Aurangzeb was largest in Indian history even larger than Asoka. Deccan policy was weakened the Mughal Empire. He stayed in Deccan for 26 years i.e 1680-1700. The administration of north India weakened considerablay. Law and order depended on jagirdars. They became corrupt and their loyality depended on the strength of the Mughal Empire. Thus *jagirdars* indulged in parties and polices this resulted in the fragmentation of the Mughal empire. Aurangzeb included Deccani nobles in Mughal bureaucracy. They were given *jagirs* in north India. These arouse scarcity of *Paibaqui* (land left for the assessment of *Jagir*). When the *jagirdars* remained without *jagirs*, they made contact with anti state elements and the law and order deteriorated. According to Sir J.N Sarkar Deccan policy of Aurangzeb proved to be an ulcer for Aurangzeb resulted into the decline of the Mughal Empire.

When Mughal Emperor ShahJahan advanced to the Deccan with the aim of annihilating the Ahmednagar state, he initiated the recruitment of Marathas into the Mughal nobility. The ascendance of Maratha power under Shivaji, evidenced by the formation of an independent Maratha state in the Deccan, posed a fresh challenge for the Mughals. The increasing significance of the Marathas in Deccan affairs was evidenced by their stable integration within the Mughal official class, which addressed emerging challenges not solely through military means, but also by incorporating certain factions of the Marathas into the Mughal nobility. Consequently, Aurangzeb, due to prevailing conditions, facilitated the entry of the Marathas into the Mughal rule. He had assigned a grant to Shivaji of 5000/5000. And Shahu grandson of Shivaji had assigned the rank of 7000/7000 and become the highest nobles of the Mughal Empire.

This attempt of Mughal Emperor Aurangzeb won over the Maratha chief by granted them a *mansab* resulted failure at the end. The primary reason for their failure was that Maratha culture was not structured like the Rajput clans, where the submission of the chief resulted in the entire clan's subjugation of sovereignty.[18] The allegiance of the Maratha nobility during the reign of Aurangzeb was characterized by a notable instability. The nobility of the Marathas, consequently, did not attain any significant position of influence within the Mughal governing class that could be compared to that of the Rajputs. Their presence did not signify a fruitful growth of the Mughal Empire; rather, it served as a manifestation of its deterioration and decline. Aurangzeb has conveyed a gracious letter along with gifts to the Queen Mother of Bijapur, imploring her to expedite the distribution of the compensation, and subsequently transmitted an underground oral message to her. Just prior to his departure for Burhanpur, he penned another letter to her, stating, "I anticipate that the Deccani sultans will remain undisturbed during my absence, and that you will uphold your commitment regarding the indemnity money, allowing me to compensate you once I ascend to the throne."

In early October, Aurangzeb anticipated a favorable deal with Mir Jumla over Bijapur by relinquishing all rights to the province and securing an indemnity guarantee from the imperial court in the recent treaty. This strategy was previously reserved, but is now being implemented. Adil Shah received his education from the Prince, who stated, "At Mir Jumla's erroneous counsel, I had invaded both your kingdom and Golkonda." Provide protection for your countrymen as well. To achieve peace and prosperity, one must remain loyal and uphold commitments. I concur that:

I. The fort of Parenda, the adjacent Konkan region, and the Mahal of Wangi, which have been acquired by the empire, along with the segment of Karnataka previously allocated to the late Adil Shah, should be retained by you as before.

II. From your acquired total of one crore rupees, thirty lakhs have been remitted. If you were to defend your kingdom and enhance its governance. Additionally, expel Shivaji, who has seized possession of several forts in this territory. If you wish to evaluate his service, provide him jagirs in Karnataka, distant from imperial oversight, to prevent any disturbances. You will remain loyal, and you will be abundantly rewarded. [19]

4.3. Economic Benefits from Rajputana:

a) Trade and Commerce:

The trade of Rajputana during the Mughal period remains largely obscure. The primary commercial hubs included Bilwara in Udaipur, Churu and Rajgarh in Bikaner, Malpura in Jaipur, and Pali in Jodhpur, which established the vital connection between the coastline and the Mughal Empire. The goods produced in Rajputana were exchanged for those from Europe, Africa, Persia, and Arabia. Caravans originating from the ports of Cutch and Gujarat transported a diverse array of goods, including ivory, rhinoceros hides, copper, dates, gum coconuts, broad-cloths, sandalwood, various drugs, dyes, spices, coffee, shawls, dyed blankets, arms, and salt.[20] During Mughal period trade and commerce were protected from robbers and dacoits and in order to increase security of routes, officials were appointed. The Mughals held *faujdar, shiqdar, zamindars, muqaddams*, and other local officials accountable for the loss of commodities on roadways within their control. These officials were held responsible to supervise the roads and provide safety to the merchants and were also obliged to pay compensation for their loss. In Rajputana, the activities of trade and commerce were impeded by the imposition of various transit and other duties referred to as *Rahdari, Mapa, Dalali, Chungi*, and so forth.[21]

b. **Production of goods:** Sir J.N Sarkar mentioned that, India produced huge quantities of several industrial or market crops, and so far –flung overland and overseas trade in articles like cotton, silk, indigo and opium**.** The commodities of exports are salt[22]**,** wool and woolen textiles, raw cotton, oilseeds, opium, ghee, marble and sandstone, hides, printed fabrics, camels, cattle, lambs, and goats; primary imports consist of food grains, English and Indian cotton products, sugar, tobacco, metals, and lumber.[23]

4.4. Economic Benefits from Deccan:

Routes and Centers: The primary internal land routes linking the major centers are illustrated below for convenience. In the Deccan states, the primary roads connecting the beaches were as follows:

i) From Agra: Routes extend southeast to Ajmer, Bogra, and Ahmadabad, thereafter proceeding south to Surat via Baroda, Aurangabad, and the Deccan.

ii) From Surat to Masulipatnum on the Coromandel via Aurangabad, Ashti, and Golconda, or alternatively outside Ashti to Bidar and Burhanpur, including Bijapur.

iii) Burhanpur, situated in the south, was interconnected with Surat and Broach to the west, extending to Baroda and Ahmadabad, as well as Bidar and Golconda-Hyderabad and further to Bijapur in the south, Goa in the southwest, and Masulipatnum and Chicacole along the eastern coast.

Golconda possesses six roadways, as detailed below:

i. The route from Surat to Haidarabad.
ii. The Route from Masulipatam to Haidarabad
iii. The Route from Haidarabad to Madras via Gandikota.
iv. The Route from Vijayawada (*Bezwada*) to Madras.
v. The Route from Masulipatam to Srikakulam and
vi. The Route from Haidarabad to Ramallakota. Golconda was also allied with Bijapur and Goa.[24]

a. Coastal Trade: The eastern and western coasts of India, together with the unlawful imposition of tolls by jagirdars and government officials, hindered the seamless movement of wheeled trade on land. This rendered coastal trade significant on both coasts for the Mughal Emperor.

The ports of the Coromandel Coast engaged in established coastal trade primarily involving the commodities of the Vijayanagar Empire and the Golconda Kingdom, including foodstuffs, rice, iron, steel, various metals (such as zinc and tin), tobacco, spices, and Masulipatnum chintz, with regions including Bengal, Malabar, Gujarat, and the Mughal Empire in Agra. The conventional coastal trade performed between Malabar and the Konkan coast, Gujarat, and the East coast involved spices, coconuts, and palm candy, facilitated by ships from Malabar or the *Chetti* merchants.[25] According to Tapan Ray Choudhary, inter-regional trade carried in goods, were in various varieties in the places of Burhanpur and Golconda 30 percent cheaper than the Agra.[26] The village inhabited at the Krishana Delta produced most of Indigo and it was purchased by European merchants. Telegana Indigo was of normal in quality.[27]

Sugarcane: During the time of Akbar, it was grown more extensively than cotton in all the *zabti* provinces Gujarat, Malwa. Two variety of sugarcane can be grown i.e, black sugarcane and Paunda. In 17Th century its cultivation extended to other places

like, Khandesh, some places in Bihar, Bengal and Assam as well as Berar, Aurangabad and Konkan. The black sugarcanes of Aurangabad provinces were so juicy that each piece produced 5 seers of juice.[28]

Saltpetre: In the 16th and 17th century saltpeter was used both inside in India for cooling water and as a constituent of gunpowder, for preparing explosive and fireworks.[29] In Deccani states Saltpeter was found both in the east and west coastal regions along their hinterlands. E.g, Masulipatnum, Amagaon and Pulicat were its chief center of production on the east coast. The Malabar coast, the Konkan coast (Bijapur (Raybag), Berar (lonar) Burhanpur (but not Surat) in the Deccan, Gujarat in the area round Ahmadabad and the neighbouring Malpur, Agra (Shergarh) and Sind (Tattah, Nasarpur and Kandiaro) were important sources of supply of saltpeter in the 17th century. In the 16Th century Akbar monopolized it and had made a godown at Ahmadabad to store several thousand of mds.[30]

Pepper: It was the most important commercial products produced in the Konkan and Kannada region during 16th c and 17th centuries. The major center of pepper production was the region around Batkhal and Karwar, but the district adjoining these regions also produced large quantities of pepper during that time.[31]

4.5. Problems of Mughals in asserting their sovereginity in some areas of Rajputana States:

From the era of Akbar onward, the majority of Rajput states acknowledged Mughal sovereignty; however, when the Mughals attempted to intrude upon the internal matters of these states, several chose to revolt against their authority. Abul Fazl asserts that Maharana Pratap Singh took great pride in the Rajput chiefs and possessed a formidable stronghold at Chittor, along with vast lands and wealth. This is why he was unwilling to submit to the Mughal Emperor, as none of his forebears had ever compromised their Rajput identity or yielded to anyone for the sake of power.'' [32]

The Emperor chose to intervene in the matter and commanded Husain Quli Khan-i-Jahan to conquer Jodhpur and establish Rao Ram as the sovereign of Marwar. [33] In 1564, the fort of Jodhpur was seized, forcing Chandrasen to withdraw to Bhadrajun. [34] It is significant to observe that the state of Jodhpur was not assigned to Rao Ram or any other progeny of Rao Maldeo. Rao Ram was designated to Pargana Sojat, while Udai Singh was allocated Phalodi.[35] The fort of Jodhpur, along with other significant regions of Marwar, was maintained under the oversight of imperial

representatives. Rao Ram and Udai Singh, while not overtly articulating their aversion to the lesser tasks assigned to them, nonetheless provided considerable support to the Mughal authority. Rao Chandrasen persistently confronted the Mughal authority, launching assaults on their forces intermittently. He also succeeded in establishing himself in the northern part of Marwar.

Modern writers, such as G.N. Sharma, assert that "All Rajput chiefs had submitted to Akbar's suzerainty except Mewar, which remained detached and refused to enter into an alliance with the Mughal Emperor Akbar." However, Akbar found it unacceptable that a single state in Rajputana would reject the Mughal supremacy, which is why he felt compelled to engage in conflict with the Rana.[36] Mughal Emperor Akbar successfully established connections with nearly all the states of Rajputana, with the exception of Mewar. In 1572, Maharana Pratap Singh ascended to the kingdom of Mewar at Gogunda. Akbar sent a succession of diplomatic missions to resolve the disputes with the Maharana. However, he believed that if he did not acknowledge Akbar as his sovereign, he would be compelled to engage in a protracted and arduous conflict to preserve his Rajput identity. He did not wish to diminish the grandeur of his household and descend to the status of a simple subordinate; nonetheless, he was prepared to wage war against the Mughals to preserve his identity.[37] In June 1573, Akbar dispatched Maan Singh to Udaipur to engage Maharana Pratap Singh in discussions aimed at persuading him to recognize Akbar as his sovereign and to initiate a cordial partnership. Partab extended a handshake to Maan Singh but declined to acknowledge him as his sovereign or to accompany him to the imperial court in Agra. Two additional missions occurred between October 1573 and December 1573, led by Raja Bhagwan Das of Amber and Raja Todar Mal. Partab greeted both Mughal nobles with appropriate respect and consideration. However, as is customary, he declined to align with other Rajput leaders and offer homage or acknowledgment to Akbar. He recognized the repercussions of his defiance against Akbar's demands and was prepared to confront the ensuing obstacles to address the consequences. [38] Akbar dispatched a succession of expeditions against Rana Amar Singh from 1598 to 1605. In 1599, Prince Salim was dispatched to confront Rana, but accomplished minimal results.[39]

Following his ascension to the throne, Jahangir addressed the issue of Rana Amar Singh with increased fervor. Consecutive campaigns led by Prince Pervez,

Mahabat Khan, and Abdullah Khan failed to make an effect on the Rana. Consequently, in 1613, Jahangir arrived in Ajmer to oversee the operation personally. He dispatched a substantial force under the command of Prince Khurram, resulting in significant casualties among the Rajputs, which also adversely impacted agriculture in the region. The Mewar *sardars* consented to peace and initiated negotiations with the Mughals via Prince Khurram. The Rana reluctantly granted his approval. Furthermore, Jahangir demonstrated his maturity by accepting the deal with Mewar.[40]

Additionally, Jahangir instituted the policy that the Rana of Mewar would be excused from personal attendance and service at the Mughal court, but it was contended that a son or brother of the Rana would serve the Emperor. Nor Jahangir asserts that the Rana would be obligated to enter into matrimonial alliances with the Mughal dynasty. However, the sole stipulation imposed by Jahangir on Rana was that the walls of Chittor fort would remain unrenovated. The Fort of Chittor was an immensely formidable fortification, and the Mughals were reluctant to allow its restoration to a condition that could once more contest Mughal sovereignty. They may have perceived its dilapidated defenses as an emblem of Mughal triumph against Mewar's assertion of independence.[41]

A significant event during ShahJahan's reign was the confrontation with Bundela leader Juhar Singh and Rana Amar Singh of Mewar. Initially, both wars stemmed from a divergent interpretation of the principles of suzerainty and Paramountcy. Juhar Singh Bundela was under pressure from Shah Jahan to relinquish some of the wealth amassed by his father, Bir Singh Deo, during Jahangir's reign. Juhar Singh's principal transgression was the assault and occupation of Chauragrh, resulting in the death of its Gond ruler, Prem Narayan, after violating his sworn promise, as Dr. Banarsi Prasad Saksena aptly noted, "He had attacked without royal sanction a fellow tributary chieftain." The imperial battle against Juhar Singh culminated in his defeat and demise, resulting in the reinstatement of the *gaddi* of Orcha to Raja Debi Singh, whose grandfather had been ousted from the *gaddi* by Jahangir shortly after his ascension to the throne.[42]

Rana Raj Singh's rupture with Aurangzeb and his involvement in the succession conflict following Jaswant Singh's demise were not solely motivated by self-defense, adherence to legitimacy, or opposition to Aurangzeb's decision to exclude Inder Singh from the throne and place Marwar under khalisa. The Rana had maintained a keen

interest in the succession matter from the beginning. The implications for Aurangzeb could have suggested that, in the event of regency, Marwar would be subjugated by Mewar, so disrupting the fragile equilibrium of power among the Rajput states and complicating Mughal relations with them. The conflict for supremacy between Mewar and Marwar was a significant aspect of the internal history of Rajputana during the fifteenth century and the early part of the sixteenth century. The intricate web of alliances and rivalries among the several states of Rajputana persisted in influencing the interactions between the Mughals and the Rajput states. [43]

4.6. Problems of the Newly Conquered areas in Deccani States:

In 1579, Ain-ul-Mulk, dispatched to lead Ali Adil Shah, the ruler of Bijapur, returned with exceptional gifts, prompting the latter to convey emotions of goodwill. Nevertheless, the Bijapur ruler exhibits little inclination to recognize Mughal supremacy. Following the demise of Ali Adil Shah in 1580, factional discord and sectarian conflict reemerged.[44]

Vacuums created in the court of Bijapur after the death of Mughal Emperor Akbar. Malik Amber of Bijapur displayed strong and well organized states in the Deccan and changed his attitude towards Mughals after Jahangir's accession to the throne. Ibrahim Adil Shah resolved to ally with Malik Amber, intending to expel the Mughals from their territory in Ahmednagar. In 1609, the Adil Shahi sovereign bestowed the robust fort of Qandhar upon Amber for his family's habitation and for the storage of provisions and necessities. This fort was also utilized to safeguard a cavalry contingent of ten thousand. Qutb Shah was persuaded to allocate sustenance of sixteen lakh *huns*. Consequently, the collaborative endeavors of the Deccan states against the Mughals were revitalized. Amber successfully recruited a significant number of Marathas as *bargirs*, perpetuating the policy of Ibrahim Adil Shah I. This resulted in a succession of impediments for the Mughals in the Deccan. .[45]

In 1620, the combined forces of three Deccan states once more contested Mughal sovereignty. In the early years, Malik Ambar attained notable achievements, and his mobile army posed significant challenges for the Mughals. He also besieged Ahmednagar. Nevertheless, the Mughals quickly comprehended Malik Amber's tactics. They progressed to Khirki and seized it, compelling the Decanis to withdraw and concentrate on Ahmednagar.[46]

After Aurangzeb's accession to the Mughal throne, he faced numerous new problems in the Deccani states. Bijapur, no longer bound by the earlier treaty of 1657, sought to regain control of the former Nizam Shahi territories. This engendered friction and distrust among the Deccan states towards the Mughal Emperor. Simultaneously, Maratha power had substantially increased along the Mughal frontier in territories once asserted by the Nizam Shahis. After the war against Bijapur, Aurangzeb engaged in negotiations with Shivaji, but he faced serious difficulties dealing with him**.** Initially, Shivaji demanded that Aurangzeb grant him all forts and properties belonging to Bijapur, including the port of Dabhol and its surrounding areas. Although Aurangzeb showed a degree of openness to certain demands, he hesitated to yield control of forts and territories within the Adil Shahi Konkan. In spite of this, following the imperialists' appropriation of the old Nizam Shahi lands controlled by Adil Shah, Shivaji took possession of Purandar, acquired North Konkan, encompassing Kalyan and Bhiwandi, triumphed over Afzal Khan, and secured Panhala**.**[47] In addition to the conflict with Shivaji regarding the Konkan, Aurangzeb's perspective on him was influenced by the conviction that Shivaji's endeavors posed a threat to tranquility in the Deccan. Prior to Aurangzeb's exit from Deccan, amidst the looming threat of civil war, he directed his deputy Nasiri Khan and Adil Shah to address Shivaji with resolute measures. He urged his nobles to monitor the Imperial Territories, stating, "as the offspring of the dog (Shivaji) is poised for his moment." He communicated to Adil Shah, "Remove Shiva, who has seized control of certain forts and territories." If you desire to keep his services, bestow upon him a jagir in Karnataka, distant from the Mughal territories, to prevent any further disruptions. A comparable disposition was exhibited by Emperor Shahjehan towards Shahji during the peace truce of 1636 with Bijapur.

In the year 1660, Shivaji's strategic use of guerrilla warfare against the encampment of Shaista Khan, coupled with the resultant indignity inflicted upon Mughal forces, culminated in the appointment of Jai Singh. Jai Singh subsequently embraced a strategy of division and control, asserting that, "it is not particularly challenging for the triumphant forces to subjugate both of these unfortunate sovereigns." Jai Singh's strategy involved addressing the Maratha crisis through the lens of a proactive policy in the Deccan. It is widely recognized that in the treaty of Purandhar (1664), Jai Singh compelled Shivaji to relinquish twenty-three of his thirty-

five forts situated in Mughal territory, along with ceding territory valued at four crore huns.[48]

In 1676 A.D., following confrontations with Shivaji, Mughal Emperor Aurangzeb endeavored to replicate the strategy employed by Jai Singh, but he was entirely unsuccessful. He neither established peace with the Marathas nor succeeded in conquering the Deccan territories to create an alliance against them. Instead, he resorted to ineffectual policies of modest assaults against Bijapur and encroachments on its territories. While Aurangzeb promoted an aggressive strategy as viceroy of the Deccan, he implemented a more cautious approach towards the Deccan states. Despite seeing the peril presented by the escalating influence of the Marathas, his attempt to forge a united front against them with the assistance of the Deccani kingdoms was unsuccessful, mostly due to his refusal to uphold the pact of 1636.

Aurangzeb’s choice in 1676 to initiate a limited campaign in the Deccan was significantly hindered, in part due to the military and diplomatic acumen exhibited by Shivaji and the brothers Madanna and Akhanna, as well as Aurangzeb's reluctance to deploy substantial forces for an endeavor that could not be swiftly concluded and might entangle the Mughal Empire further into the complexities of the Deccan region. Aurangzeb’s sudden alteration of this policy in 1684, prompted by resistance from clerics such as Shaikh-ul-Islam the sadr and potentially certain factions of the nobility, including Prince Shah Alam, warrants a more thorough examination than has previously been undertaken. The Maratha threat, the asylum extended to Prince Akbar by Sambhaji in 1679, and the purportedly *"anti-Islamic*" policies of Golkonda under the leadership of Madanna and Akhanna do not adequately account for this policy of reversal.[49]

Conclusion:

On the basis of above mentioned study of Mughal and Rajputana and Mughal and Deccan relation in terms of political and economic advantage for the Mughals and some problems also faced by the Mughals, it may be concluded that form Akbar's period onwards, Mughal received huge benefits. When, they forged alliance with Rajputana and Deccan. They received territorial gains with the extension of their rule in Rajputana and Deccan. These regions also provided financial benefits to the Mughals. Trade and commerce between Mughal Territories Rajputana was enlarged the security of merchants from Agra and Delhi to Gujarat was strengthened. As the trade of Rajputana was well secured by the Rajput kings who had accepted Rajputs sovereginity.

Similarly the Deccan states also accepted Mughal sovereginity and did not attack the areas of Mughal Empire, most of time. Moreover, the flow of goods from Deccan to Delhi and Agra and from Delhi Agra to Deccan, were supplied smoothly. The cultural contact between North and Deccan were strengthened the Deccan states not only allowed the merchants of north India to settle there, but they also made the routes secured for merchants movements.

Both the states of Rajputana and states of Deccan paid annual tributes to the Mughals Emperor which amount varied from state to state. However annual tribute contributed to the extra money generation for the Mughals. For instance, Anup Singh proposed a *peshkash* of twenty lakhs and additionally suggested the collection of twenty lakhs for the Mughal treasury from Jaswant Singh's estate.

However, Mughals also received some problem in maintaining their soveregnity in both Rajputana and Deccan for example at the initial stage Mewar retained its independence status and refused to accept the Mughal sovereginity. Similarly during Aurangzeb period after the death of Raja Jaswant Singh both Mewar and Marwar resisted the Mughal art in their own areas.

Reference:

[1] Chandra Satish, *Mughal Religious Polices the Rajputs and the Deccan*, Publisher, Vikas Publishing House, New Delhi-1993, P. 32.

[2] Ibid, P. 33

[3] Ibid, P. 41

[4] Ibid, P. 73

[5] Ibid, P. 74

[6] Ibid, P. 75

[7] Ibid, P. 76

[8] Ibid, P. 77

[9] Ibid, P. 83

[10] Chandra Satish, *From Sultanate to the Mughal MUGHALS EMPIRE (1526-1748),* Vol-II, Publishers Har Ananda, New Delhi - 1999, PP. 305-07.

[11] Ibid, P. 87

[12] *Mughals Religious Policies, The Rajputs And The Deccan*, PP. 91-92.

[13] Medieval India, *From Sultanate to the Mughals, MUGHAL EMPIRE (1526-1748) Part-II*, Fourth Revised Edition, Publisher Har-Anand, 2009, PP. 193-94.

[14] Ibid, Op. Cit P. 194

[15] Ibid, P. 195

[16] Medieval *India From Sultanate to the Mughals MUGHAL EMPIRE (1526-1748)*, PP.196-201

[17] Ibid, PP. 202-207

[18] M. Ather Ali , P. 27

[19] J.N Sarkar, *Mughal Economy Organization and Working,* Calcutta 1987, P. 367.

[20] E.D. Erskine Imperial Gazetteer of India Provincial Series Rajputana, pp-56-57

[21] Erskine E.D, Op. Cit, P. 57

[22] The *Khulasat-ul-Tawarikh* documents reveal that Sambar Lake in Ajmer Subah, presently located in Rajasthan, measures 8 miles by 4 miles and is interlaced with cultivable land. This place serves as a highly ancient centre, with origins dating back more than 1400 years. The areas adjacent to this lake were divided into distinct portions, where the soil was aerated through excavation and later flooded with lake water. The water evaporated in about two weeks, leading to the entire area being enhanced with salt, which, when utilised, shown significant effectiveness.

[23] Ibid, P. 57

[24] Ibid, P. 143

[25] Ibid, P. 145

[26] Irfan Habib, *Cambridge Economic History of Medieval India*, New Delhi, P.332.

[27] Ibid, Opp. cit, P. 17

[28] Ibid, PP. 17-18

[29] Ibid, PP.68

[30] Ibid, P.70

[31] Sherwani, H.K. *History of Medieval Deccan (1295-1724)*, Vol-I, *Mainly Political and Military Aspect*, Edited by & Dr. Joshi, P.M, Government of Andhra Pradesh, 1973, P-406

[32] PP.106,107

[33] *Akbarnama,* II, P.l97

[34] *Akbarmama,* II, P.358

[35] *Vigat,* I, *69*

[36] Sharma G.N. *MEWAR and the Mughal Emperor (1526-1707 A.D),* Publisher- Shiva Lal Agarwal & Co. Ltd, Edition- 1st, Agra 1954, P. 61.

[37] Ibid, P. 87

[38] Ibid, PP. 90-91

[39] *Mughals religious Policies, the Rajputs and the Deccan,* P.73

[40] Ibid, P.73

[41] bid, P.70

[42] Ibid, P.79

[43] Ibid, PP.60-61
[44] *From Sultanate to Mughal Empire*, Vol-II, P. 191
[45] *Mughals Religious Polices the Rajputs and the Deccan*, PP-115-116.
[46] Ibid, P.116
[47] Ibid, P.138
[48] Ibid, op.cit, p-140
[49] Ibid, p-157

CHAPTER -5

RAJPUTS AND DECCAN'S IN THE ADMINISTRATION OF THE MUGHAL:

5.1. Rajput Chiefs and Governors in the Mughal Administration:

The Mughal Emperor Akbar implemented a policy to integrate the Rajputs of Rajputana into the administrative framework of the empire. The Abul Fazl, Ain-i-Akbari, Vol-II mentioned several regional identities from which experts were appointed to serve the Mughal Empire. Since, Rajputs were persons of warrior background. There were very capable to maintain law and order and manages the province under the Mughal.

Abul Fazl estimation that there were about two or three hundred *rajas* (*Raja-i-Zamindars* or ruling chiefs) who possessed very strong forts. Capturing all of these strongholds within a year or half a year would have been impossible. It was not feasible for an emperor of Hindustan to conquer all the fort of *rajas* by force. Thus, Akbar aimed to continue his policy of neutralizing the Rajput chiefs. According to him, Rajputs needed to be sincere and loyal to the Emperors. He (Akbar) initiated matrimonial alliance with them to achieve his goal in Rajputana. The Rajput chiefs played a significant role in expanding his authority in the Rajputana region. In exchange for their loyalty and assistance, Akbar rewarded them by assigning high *mansab*, offices, and *jagirs*. However, not all Rajput chiefs were treated with equal magnanimity, he bestowed the highest privileges only those he favoured. Abul Fazl in the Ain-i-Akbari elaborated on "the traditional glory of Rajput clans in the field of infantry and cavalry." The status of the Rajput chiefs during Jahangir's reign was a subject of much debate. S.R Sharma suggests that traditional perspectives appeared to place greater trust in Jahangir compared to his father. He was noted for his reluctance to support the inclusion of Rajputs in the Mughal nobility.[1] At the same time, new comers from the Sisodia, Bundila and Bargujar clan, who had supported Jahangir, when Prince Khurram was in rebellion, received support from only a few Rajput chiefs and few Rajput chief actively supported Prince.

After the death of Jahangir, the circumstances of the Mughal Empire changed dramatically, and the accession of Shahjehan was warmly acknowledged by emperor.
The Mughal Mansabdars appointed in the areas of Rajputana and other part of Hindustan to serving the Mughal Emperors:

Table: 5.1

R.Y	Emperors	Name/Title	Region	Appointment	Mansab/Rank	Source
1594-95	Akbar	Man Singh (R)		Governor		M.Ather Ali,
1574-75	Akbar	Rai Bhagwan Das H		Mustaufi-i-Mumalik		A.N.III,87, M.Ather Ali,p-4
1574-75	Akbar	Rai Parkhutam (H)		Bakshi		A.N,III,P-87, Ibid, p-4
1579-80		Rai Patar Das (H)	Bengal	Diwan		Badauni II,P-267, Ibid, p-7
1581-82	Akbar	Raja Bhagwant Das (R)	Punjab	Subedar		A.N,III,P-371, Ibid, p-9.
1582-83	Akbar	Raja Todar Mal		Diwan		A.N,III, P-381, Ibid, p-9
1585-86	Akbar	Raja Man Singh	Kabul	Subedar		A.N.III, P-492, Ibid, P-11
1585-86		Tara Chand (H)	Awad	Bakshi		A.N.III, P-511, Ibid, P-11
1585-86	Akbar	Jagan Nath(R)	Ajmer	Subedar		Ibid,p-11
1585-6	Akbar	Rai Durga Sisodia	Ajmer	Subedar		Ibid
1585-6	Akbar	Rai Patar Das (H)	Bihar	Diwan		Ibid,p-11
1585-6	Akbar	Raja Bhagwant Das (R)	Lahore	Subedar		Ibid, p-12
1585-6	Akbar	Rai Rai Singh	Lahore	Subedar		A.N.III,P-511, M.U.II, p-48, Ibid, p-13
1593-4	Akbar	Udai Singh , Mota Raja (R)	Jodhpur	Hakim		A.N.III,P-444, Vigat,II,P-436, Ibid,p-17
1594-5	Akbar	Rai Ram Das (H)	Ahmadabad	Diwan		A.N.III, P-670, Ibid, p-19
1594-5	Akbar	Kishan Das Taunwar	Bengal	Diwan		A.N.III,P-670, Vigat,II,P-490-2, Ibid,p-19
1594-5	Akbar	Ram Das Rathore	Bihar	Diwan		Ibid
1604-5	Akbar	Raja Man	Bengal	1000/500		A.N,III,834,Ibid,

		Singh				p-32
1609-10	Jahangir	Rai Rai Singh	Subedar Of Bengal		7000/ 7000	M.Ather Ali, p-50, Tuzuk, p-75
1609-10	Jahangir	Rai Rai Singh			4000/ 3000	*Tuzuk, p.186, Ibid, P-50*
1611-12	Jahangir	Ram Das Kachawaha	Rantha mbhore	Qiledar	3000/ x	M.Ather Ali, p-52, Tuzuk, p-98
1617	Jahangir	Raja Kalyan	Orissa	Subedar		Tuzuk, P-192. Ibid, p-65
1617	Jahangir	Jai Singh	Tika and bestowe d title Raja in 1617		1000/ 400	M.Ather Ali, p-64, Tuzuk, p-192
1620	Jahangir	Jag Dev g/o Raja Todar Mal	Badanka r	Thanedar	1000/ 500	B.G. 171(A), Ibid, p-65
1621	Jahangir	Grandson of Bhao Singh			5000/ 3000	M.Ather Ali, p-78, Tuzuk, p-337
1615-1621	Jahangir	Bhao Singh	Raja		2000/ 1000	
1625-1667	Jahangir	Jai Singh Mirza Raja	Mansad bar		7000	M.Ather Ali
1627-28	Shaahjahan	Raja Jai Singh			4000/ 3000	M.Ather Ali, p-96, Lahori, I, P-120
1638	Shaahjahan	Juhar Singh	Append age of Nagaor		3000/ 2000	Satish Chandra Medieval India, p-303
1617	Jahangir	Jadaun Das	Bayutat	Diwan		I.JP-101, Ibid, p-66
1657-58	Shaahjahan	Mirza Raja			6000/ 5000	M.Ather Ali, p-322 , Amai-i-Salih, III, P-277
1657-58	Shaahjahan	Jai Singh	Promote d (5000, du-aspa, sih-aspa)		7000/ 6000	M.Ather Ali, p-322, Salih III, p.279
1655-56	Shaahjahan	Ram Singh S/O Jai Singh			3000/ 2000	M.Ather Ali, p-292, Waris, 221(b)
1650	Shaahjahan	Kirat Singh			800/8 00	M.Ather Ali, p-256, , Waris, 95(b)
1650	Shaahjahan	Kirat Singh	Mewat	*Faujdar*	1000/ 900	M.Ather Ali, p-256,Waris, b,

						p.99
	Shaahjahan	Narsingh Das	Gavil fort	Qiledar	500/400	Lahori lb, p.314
	Shaahjahan	Bhoj Raj	Junair fort		800/400	Waris, b, p.264
1667	Aurangzeb	Jai Singh	Deccan	Viceroy	6000/6000	
1667	Aurangzeb	Rana Raj Singh		1000 du-aspa sih-aspa		Satish Chandra p-299
1669	Aurangzeb	Raja Ram Singh	Charge of Suba of Bengal			Satish Chandra Medieval India ,p-301
1671	Aurangzeb	Raja Jaswant Singh	Kabul	Sardari	6000	Ibid, p-301
1681	Aurangzeb	Rana Raj Singh			5000/6000	
1681	Aurangzeb	Jagat Singh	Restored Mansab		5000/5000	Satish Chandra Medieval India ,p-311
1658-1681	Aurangzeb	Raja Ram Singh Kachawaha		Mansabdar	5000/5000	M.U,III,95-99,M.AtherAli, Mughal Nobality underMughals, p-177
	Aurangzeb	Raja Rai Singh Sisodhia		Mansabdar	4000/4000	M.AtherAli, Mughal Nobality underMughals, p-178, A1,1033,M.U II,297-301,
	Aurangzeb	Rai Singh Rathore		Mansabdar	3000/2500	M.AtherAli,MughalNobalityunder Mughals,p-180,M.UII253-36
	Aurangzeb	Kirat Singh		Mansabdar	3000/1000	M.AtherAli, Mughal Nobality under Mughals, p-185, A1,1061, M.UIII, 156-58
	Aurangzeb	Biram Deo Sisodia		Mansabdar	3000/700	M.AtherAli,MughalNobalityunder Mughals,p-187,A1,762.
	Aurangzeb	Raghu Nath Singh		Mansabdar	2500 0/200	M.AtherAli,MughalNobalityunde

		Sisodia			0	r Mughals,p-187,
	Aurangzeb	AnupSingh		Mansabdar	2500/1500	M.AtherAli,MughalNobalityunder Mughals,p-188,M.U II,289-91
1658-1681	Aurangzeb	Bhagwant Singh S/OSalar Rai Hara		Mansabdar		M.AtherAli, MughalNobality under Mughals,p-189,A 1,475-76

The above mention tables shows that Mughals were very much interested in getting the support of the Rajputs has army official and soldiers for their own military strength.

Hindu Mansabdar under Akbar were given below:

Man Singh of Jaipur. *Haft Hazari* (7000), Bhagwant Das of Jaipur, Bhar Mall of Jaipur. *Panj Hazari* (5000), Todar Mall, Finance Minister, Rai Singh Of Bikaner, Jagan Nath, son of Bhar Mall of Jaipur *Chahar Hazari* (4000), Birbal , Ram Chandra Baghela of Bandhav, Kalyan Mall of Bikaner, Surjan of Bundi, Bhao Singh, Ram Das Kachhwaha, Maha Singh *Do Hazari* (2000), Durga Sassodia of Rampur(In Rajputana), Rai Shai Yak Hazar Do Sadi (1200), Rupsi, brother of Raja Bhar Mall, Udai Singh of Jodhpur, Jagmal, brother of Bhar Mal, Asakarn, Kalyan Das. *Yak Hazari* (1000). Partab Singh, Jagat Singh, son of Man Singh, Raj Singh, Bhoj Singh. *No Sadt*(900), Bihari, son of Todar Mal, Rao Pittri Das, Medni Pat Chohan, , *Haft Sadt* (700), Parmanand, Jagmall, Bhim of Jaisalmer, Arjun Singh son of Man singh, Ram Chandra Bandela, Dalpat son of Rai Singh of Bikaner. *Panj Sadat*(500), Shakti Singh, son of Man singh, Manohar , Ram Chandra Kachhwah, *Chahar Sadt* (400), Bal Chandra Rathor, Keshav Das Krishan Das . *Sih Sadt* (300) Jagat Singh, son of Man Singh, Mathra Das Khatri, Sanwal Das Yadav, Mathra Das. *Do Sad Panjahi* (250) etc[2].

Hindu Mansabdar under Jahangir and Shahjehan Reign:

Raja Jaswant Singh of Jodhpur, Raja Jagat Singh of Udaipur, Raja Jai Singh from Jaipur, along with Raja Bithal Das Gaur, who commanded an army of 5000. Raja Rai Singh, the son of the late Maharaja Bhim Singh, who commanded 4000

troops. Raja Pahar Singh Bundela of Urchha, Rao Satarsal Hada of Bundi, Madhao Singh Hada, Udaji Ram, Parsoji Bhonsla, Jadu Rai, Mankooji Nimbalkar, Rawat Rai, (Commander of 3,000). Raja Devi Singh Bundela, Commander of 2500; Raja Rajrup of Nurpur in the Punjab; Rao Karn Bhurtiya of Bikaner; Raja Jairamdas Bargojar; Prithvi Raj Rathor; Rup Singh Rathore. Rup Singh Rathore, Ram Singh Rathore, Patoji, Arirai (Commander of 2000), Rawal Punjab of Dongarpur, Ratan Rathor, Rao Rup Singh Chandrawat, Chand Ratan Bundella, Sujan Singh Sissodia, Rai Todar Mall, Anrodh, Shivram, Raiba Dakhanni (Commander of 1500), Rawal Samarsi of Banswara, Raja Gursen of Kishtwar, Kashmir, Raja Prithi Singh Bhadorya, Kanwar Ram Singh, Partap (Commander of 1000) [3]

Hindu Mansabdars of Aurangzeb:

Raja Jai Singh of Jaipur, Maharaja Jaswant Singh of Jodhpur, Rjaa Sahu, Shivaji's grandson, Commanders of 7000), Maharan Rai Singh of Mewar, Kanhaji, Satvad Dafalya Santaji Jadun all three were Marathas (commanders of 6000), Shambhaji,, Netoji, Bijaji, Pratap , Raj Bhim Singh of Banera, Raja Jai Singh of Toda, Raja Ram Singh of Jaipur, Maharana Jai Singh of Udaipur, Maharana Amar Singh II of Udaipur, and others (Commanders of 5000), Raja Chhatra Sal Bundela, Jaswant Rao, Jadun Rai, Ramji, Raja Bishan Singh of Jaipur, Raja Rai Singh of Rathor, Rambhaji (Commanders of 4000), Raja Rajrup of Nurpur Punjab, Raja Indar Singh, Udai Singh Bundela, Raja Anurudh Gaur, Raj Anup Singh (Commanders of 3500), Rao Man Singh of Kishangarh, Raja Sujan Singh Bundela, Rao Dalpat Bundela, Raj Ragunath, Rao Bhao Singh Hada, Viram Singh Sisodia, Raja Kirat Singh Kachwaha, and others. Commanders of 3000 include Rao Shub Karn, Raja Bhagwant Singh Bundela, Amar Singh Chandravat, Raj Ram Singh of Kota, and Raja Anup Singh Bhurtya. Those commanding 2500 are Raja Raj Singh II of Jaipur, Raj Todar Mal, Rev Deptt., Udyat Singh Bhadorya, Ram Chnad, Ram Singh Hada, Raja Jagat Singh Hada, Bhupat Singh, and Ram Chandra. For the commanders of 2000, we have Jagram, Raja Maha Singh Bhadorya, Mahoji, Tanaji, Sujan Rao, Raj Udai Singh (Chamba Punjab), Shiv Singh, Shambaji, Ratan Rao, and Sher Singh. Lastly, the commanders of 1000 are also noted.

Kachawahas:

Before their coalition with the Mughals, *Kachhwahas* were relatively unknown among the Rajputs clans. They had occupied the wealthy eastern plains of Rajputana and were frequently subjected to attacks from the rulers of Agra and Delhi, Amber, their principality, were often under the vassalage of the one or another of its powerful neighbours. Raja Prithvitraj is the first ruler of Amber whose name has been recorded in a contemporary account. He became the ruler of Amber in 1502 A.D[4].

Prithvi Raj Kachawaha was the ruler of Amber on the eve of the Mughal Conquest of India. Evidence shows that the relationships between *Kachhwahas* and the Mughals was established earlier, as Abul Fazl notes that, during Humayun's reign Raja Puranmal, the Kachawaha chiefs, fought against Mirza and sacrificed his life for the Mughal emperor.[5]

In 1556, an opportunity arose when Haji Khan invaded Arnaul, which was under the control of Majnun Khan Qaqshal, who was aligning with Jahangir.[6] Bharamal took advantage of the situation and captured the fort. He sent Majnun Khan to the Mughal court at Agra and later on handed over the fort to Tardi Beg, when he came to punish Haji Khan.[7] The Majnum Khan Qaqshal reported to Mughal Emperor Akbar, about the exceptional loyalty displayed Rajah Bharmal, during his seizes of Naranul.[8] Rajah Behari Mal was summoned to the court, where his services were acknowledged, and he was bestowed with a dress of honour[9] by the Mughal Emperor Akbar.[10] Abul Fazl records in the Akbarnama, that in 1562 A.D, Bhar Mal was the first Rajputs chief, who along with a several *Kachawaha* Rajputs admitted Akbar authority. He also established a matrimonial alliance with Akbar by marrying his daughter to emperor.[11] Subsequently, in 1584, Bhagwan Dass's daughter was married to Prince Salim.[12]

Raja Man Singh was a trusted noble of Akbar. Therefore, before starting his second campaign in Gujarat, Akbar issued special orders to two of his generals, i.e Muzaffar Khan at Malwa and Raja Man Singh at Amber- directing them to march to Gujarat with their respective armies. Bhagwant Das and Man Singh held important position among his attendants and companions.[13]

At the time of Jahangir accession to the throne, there were ten *Kachhwaha chiefs* employed in Mughals service and all of them were involved with the Mughal campaign in various region of his Empire and they executed commendable duties.

Bhao Singh was upgraded to the rank of 1500 soon after his accession. He was given further promotion to the rank of 2000/1000 in 1608.[14] During that period from 1612-21 A.D, Jahangir continued with the policy he had adopted in the initial years of his reign. During this time, the numerical strength of the Kachawaha chiefs in the Mughal service further declined from nine to seven. Jahangir further assured by clearly mentioning in his 11 article of his 12 ordiance, issued immediately after his accession, "I gave a general order that the rank and *jagirs* held by my father's employees would remain unchanged. Later, the *mansabs* were enhanced according to each person's situation, but not less than 20 percent and up to 300 to 400 percent".[15]

Soon afterwards Bhao Singh, the most talented of his sons was upgraded from his original rank to 1500.[16] Madho Singh, Man Singh brother's son, and Maha Singh, Man Singh's grandson were also promoted to the ranks of 3000/2000'' respectively. Raja Jagannath, another senior Kachawaha noble holding rank of 5000, was rewarded robe of honour.[17] In 1514 after the death of Man Singh, Bhao Singh was elevated to the rank of 4000/3000[18]and made the ruler of Amber.[19] Jahangir also confirmed Madho Singh son of Bhagwant Das, in his previous rank of 3000/2000.[20] He was sending to serve under Sultan Parwez against Rana Amar Singh of Mewar.[21]

It seems that after receiving the *farman,* Raja Jai Singh wrote a letter to the emperor, evidently requesting an upgrade of his mansab and jagir, although the exact contents are not known to us. However, in the *farman* issued in May 1627 Jahangir acknowledges receipt of the letter and informed Jai Singh that he had also been to the rank of 4000/3000[22] and *the pargana* of Chahatsu had also been added to his *Jagir.*[23] It appears that Jai Singh was not permitted to return his *watan,* mainly due to concerns that he might ally with Mahabat Khan, with whom he had a close relationship and had previously expressed discontent regarding his transfer as commander of the army against Khurram.

On the coronation of ShahJahan, Jai Singh visited to the Mughal court and attended the coronation ceremony. He was warmly welcome by the Emperor and upgraded to the *mansah* of 4000/3000.[24] Raja Jai Singh was promoted to the rank of 4000/4000 and deputed to serve under Shaista Khan.[25] During this operation a large number of Kachhwaha chiefs such as Raja Manrup Kachhwaha, Raja Pahad Singh, Chhatra Singh (son of Madho Singh Kachhwaha) and his son Bhim and Anand, Balbhadra Shaikhawat, Raja Girdhar and Dwarkadas son of Girdhar Shaikhawat were also present.[26] Raja Jai Singh is renowned himself in the battle of Bhaturi (Rajouri)

and Parenda campaign.[27] After the successful completion of the operation, the Emperor issued a *farman* praising the Raja for his loyal service during the warfare and as remuneration a *Jagir* worth Rs.3 7,48 820 dams in *Pargana* Deoti Sanchari (a pargana in Sarkar Alwar) was assigned to him.

When Shahjehan was in rebellion, Mansrup Rajawat Kachawaha who had been assigned the mansab of 3000/2000, supported to Shahjehan.[28] In return, Shahjahan confirmed Rattan Singh and his son Madho Singh with their mansab 5000/5000 and 1000/600 respectively.[29] In April 1688, Aurangzeb acknowledged Bishan Singh as the Ruler of Amber, issued a formal *Firman* and *Khillat*, and granted him the rank of a commander of 2500 *Zat* with 2000 *Swar*.[30] Aurangzeb asked Bishan Singh to send his son Swai Jai Singh to the Deccan to participate in the campaign against the Marathas. In 1698, Jai Singh was sent to Aurangzeb. After Bishan Singh's death, Swai Jai Singh was accepted as his successor by Emperor Aurangzeb. Jai Singh was employed to support Prince Bedarbakht, who was in charge of ditches opposite the Konkani gate of the Fort. Aurangzeb cherished Jai Singh's Heroism and awarded him the rank of a commander of 2000 and 1000 *sawars.*[31] Mirza Raja Jaswant Singh of Amber was Aurangzeb's most favoured commander and noble. He received royal treatment and was sent to the Deccan was send to Deccan against the Marathas with independent charge. He was awarded the Mansab of 7000/7000.[32]

Rathore: During the reign of Akbar, the Rathore chiefs of Jodhpur, Bikaner and Merta acknowledged Mughals sovereignty. Akbar continued his matrimonial alliance with the chief of Jodhpur, Bikaner and Merta.[33] The Rathore chiefs were assigned significant offices in the Mughals Empire. They controlled a large area of western Rajputana, including Sarkar of Jodhpur and Bikaner, which were under the subjugation of the *Subah* of Ajmer.[34] In 1581 A.D Mughal Emperor Akbar chose to established complete administrative dominance over Marwar by placing Jodhpur and other important areas under *Khalisa*[35]. The sons of Maldeo not only acknowledged the Mughal Emperor as their overlord but also recognized his authority in such significant matters as succession to the throne after the death of the ruling chief. In1570, Akbar had already married a daughter of Rao Chandrasen[36]. These marriages created a favourable environment for the Rathor's at the court as well as in the Mughal harem. During this period, there is an evidence of several relatives of Rathore family and their *Sardars* being accepted into Mughal service and assigned administrative

responsibilities.[37] In 1583, the circumstances changed following the death of Rai Singh. The Emperor not only recognized Udai Singh, a competitor of Chandrasen who had been in the emperor's service since 1563, as the ruler of Marwar but also assigned Jodhpur to him for the first time.[38]Almost all of them demonstrated their loyally in various military campaigns across the Mughal Empire.[39]At the time of his death (1595), Udai Singh held a rank of 1500/1500 and controlled the *Parganas* of Jodhpur, Siwana, Sojat, Pokaran and Jaitaran.[40] Udai Singh was succeeded by his son Sur Singh, without any complications, despite having two other siblings, Kishan Singh and Shakti Singh[41]. Akbar recognized Sur Singh as the ruler of Marwar and awarded him a *Mansab* of 2000/2000.[42] Shortly, after his succession, Sur Singh was appointed to serve under Prince Murad, who was the governor of Gujarat. Shortly, thereafter, Prince Murad advanced to launch a strike on Ahmad Nagar.[43]

Prince Murad left Sur Singh to protect Gujarat, and he, along with most of the mansabdars, accompanied Murad on this significant campaign. Bahadur Shah, son of Muzaffar Shah, rebelled and created hazardous circumstances in Gujarat. Sur Singh demonstrating bravery and commanding a strong army immediately advanced against the rebels and forced them to flee without fight.[44] In 1599, he was dispatched to serve in the Deccan under Sultan Daniyal. He performed valuable duty alongside Daulat Khan Lodi against Raju Deccani in1601,[45] and against Khudawand Khan, who was causing disturbances in the area of Pathri and Palam, along with Abdur Rahim Khan-i-Khana in 1602. [46] At the times of Akbar's death, three members of the Rathor's family namely Sur Singh, Dalpat and Sabal Singh were in Mughals service, holding ranks of 2000/2000[47], 500[48] and 500[49] respectively.

In 1607, Sur Singh was ordered to advance to Gujarat to assist the governor to suppressing the rebellion in the *suba.*[50] Although Sur Singh was improved to the rank of 3000/2000, and Kishan Singh to l000/500,[51] Kishan Singh remained at the court, eventually received further promotion to 1000 *Zat*, attaining the rank of 3000/2000 by 1615.[52] That same year, during Khurram's first campaign in the Deccan, Sur Singh was ordered to accompany him.[53] Upon his departure, he was given promotion of 300 *sawars*, increasing his rank to 5000/3300.[54] From the above, it is clear that the *Rathors* come to hold a significant position among the Rajput nobles during Jahangir's reign. The most essential reason for this seems to have been Jahangir's matrimonial relations with the Marwar House.

Throughout ShahJahan's journey from Gujarat to Agra via Ajmer, Gaj Singh made no contact with him. It was only after Shahjahan succeeded to the throne, having eliminated all the existing Princes that Gaj Singh came to court and presented himself before the Emperor. The Emperor observing Gaj Singh's unfriendly attitude, confirmed him in his previous rank of 5000/5000.[55] Upon his appearance at Mughal court in March 1641, Jaswant Singh was also granted the rank of 1000 *do - aspa sih - aspa* and instructed to join Prince Dara Shukoh, who was on the Qandhar expedition.[56] However, the campaign was abandoned due to the death of Shah Shafi, Jaswant Singh was asked to return to Marwar in June 1643.[57] Jaswant Singh was again inviting to the court in 1652 to join the second Qandhar campaign, along with Sadullah Khan under the command of Aurangzeb[58].

During the period between 1638 and 1656, Jaswant Singh quickly rose through the rank and became one of the most prominent Rjaputs nobles of the empire, holding the highest mansab of 7000/6000, 5000, the highest rank held by any Rajput nobles. After Jaswant Singh's death, Aurangzeb occupied Jodhpur along with his armies, but when Aurangzeb was in Deccan, Ajit Singh, the son of the deceased Maharaja Jaswant Singh of Jodhpur succeeded in reclaiming parts of his ancestral patrimony with the help of the loyal and valiant noble Durga Dass. After Aurangzeb's death in 1707, Ajit Singh expelled the Mughal governor from Jodhpur and removed the Mughals garrison.[59]

Gholiots: Rawal Askaran chief The Ghaliots, and Rawal Partab, the chief of Dungarpur and Banswara, acknowledged Mughal sovereignty in 1577 A.D. In return, Rawal Askaran married his daughter to Mughal Emperor Akbar.[60] Rawal Punjab of Dungarpur and Rawal Samarsi of Banswara were recognized as *Mansabdar* only in first decade of Shahjahan's reign.[61] The principalities of the Dungarpur and Banswara belonged to the *Serkar* of Sirohi within the *suba* of Ajmer.[62]

Sisodia: Abul Fazl wrote in *Ain-i-Akbar* that the *Sisodia* was a sub- clan of Ghalots.[63] In the early years of Akbar's reign, Jagmal, who had some discontent with his younger brother Maharana Partab, left him and joined the service of Mughal Emperor.[64] Rai Durga Das, another Rajput chief who acknowledged the sovereginity of Mughal emperor Akbar, was granted some administrative responsibilities in the Mughal Empire. In 1586, he was appointed Deputy of *subedar* of Ajmer.[65] During Akbar's reign he was also given *zamindari* rights in the *subah* of Ajmer. The Sarkar of

chittor was actually part of the great *Sisodia* principality of Mewar, even though Akbar had conquered the large portion of Mewar.[66]

In 1615 A.D, Rana Amar Singh acknowledged Mughal service under Jahangir, and Mughal emperor enhanced his *mansab* from 3000/1000 to 5000/1000. Jahangir adopted a different policy for the Sisodia chief, For Instance, Amar Singh was exempted from rendering military service personally and was allowed to delegate his heir apparent with 1000 horseman to serve under Jahangir. This demonstrates that Jahangir trusted Rajput's loyalty and sincerity, granting them significant positions in the Mughal court, alongside other India Muslims nobles

Bhatis: In 1570 A.D, the Bhati chief Rawal Har Raj of Jasalmer acknowledges Mughal over lordship and in return, to show their loyalty, gave his daughter in marriage to Akbar.[67] After Har Raj's death in 1578, his son and successor, Rawal, married his daughter to Prince Salim. [68] In the *subeh* of Ajmer, the *Bhati* were assigned as Zamindars of Jasalmer, Pugal and Bikampur.[69]

Hadas:

After his accession to the throne, Rao Surjan Hada began a new era in the history of Bundi. In 1568 A.D, he had acknowledged the suzerainty of Mewar State. With the support of Maharana of Mewar, he regained the lost territories that had been under his subjugation and also conquered the fort of Ranthambhor from the Afghan. After securing the entire region, he focused on strengthening his position in Bundi. However, his relationship with the Mewar state deteriorated when he acknowledged his suzerainty in early 1569 A.D. From that time on, Bundi maintained friendly relations with the Mughals, which continued until decline of Mughal Empire**.**[70] Akbar turned his attention to the fort of Ranthambhor, which was under the control of Rao Surjan Hada and held significant strategically importance.[71]

A large area of Sarkar Ranthambhor, which was under the possession of the Rao Surjan, was seized by the Mughal Emperor Akbar. [72] Both of Rao Surjan and his son were taken into Mughal service for their assistance. Abul Fazl records in his Ain-i-Akbari that, entire Sarkar of Ranthambhor was under control of the *zamindari* of *Hadas*. However, Rao Surjan was later sent to Banaras, where he died in 1585 A.D. He left behind two sons, Bhoj and Rai Mal. The youngest son, Rai Mal, received Paliath in *jagir* and resided there. Bhoj succeeded his father in Bundi in 1585.[73] Rao Bhoj rendered valuable service in Surat and Orissa so heroically so that Akbar decided

to send him to serve in the Deccan.[74] Rao Bhoj's service pleased the emperor so much that he ordered a new bastion to be erected where Rao Bhoj led an assault. It was name as *Bhoj–boorj*, the Emperor also awarded to him his own favourite elephant.[75]

The relationship between Hadas with Emperor Jahangir was very important. However, in the initial year of Jahangir's reign, their relations were strained. According *to Maasir-ul-Umra*, Jahangir was angry with Rao Bhoj, the Hada chief. [76] Rao Bhoj had left behind three brothers namely Rattan Hada, Hirdya Narayan and Keshav Das. Rattan being the eldest succeeded his father at Bundi in 1607 A.D. Hirdya Narayan was continued to rule at Kotah, and Keshav Das had received the jagir of Deepari[77]. Rattan Hada, being very intelligent and he diplomatically decided to win back the favour of Mughal emperor Jahangir. He waited for the right opportunity when the emperor returned to Agra after a hunting expedition and offered him three elephants, one of which was worth of Rs 15000. The Emperor was very delighted with this gift and included one of the elephant in his personal use, naming it Ratangaj. The emperor was very much pleased with the Hada chief and rewarded him with a grant of *mansab* of 1500 *zat* and 1240 *Sawar*, also confirming him with a title of Sarbuland Rai. Due to these presents, Hada chief established amicable relations with the Mughal Emperor.[78]

After ShahJahan's accession, Rao Rattan came to the court and presented himself before the Emperor. Although Shahjahan was not very pleased with him due to his activities during the period of rebellion, he overlooked his past deeds and honoured him with a robe of honour, confirming him at his previous rank of 5000/5000. Rao Rattan's son, Madho Singh, was also confirmed at his previous rank of 1000/6000.[79] Rao Satarsal, along with his party, played a vital task in the invasion of Ashthi, Chamargaunda, and Konkan, which were in custody by Shahji Bhosale. After his triumph, Rao Satarsal was rewarded with a promotion of 1000 sawar, thereby raising him to the rank of 3000/3000.[80] Moreover, Madho Singh Hada had five sons i.e., Mukund Singh, Mohan Singh, Juhar Singh, Kanhi Ram and Kishore Singh. He granted each of his sons a suitable *jagirs.* Thus Mukund Singh, being the eldest son, was the heir apparent to the *gaddi* of Kotah, Mohan Singh received Palaith, Juhar Singh got Kotra, Kanhi Ram was granted Koila and Kishore Singh given Sangoda.[81]

Soon after Aurangzeb's accession to the throne, Bhagwant Singh Hada, the third son of Rao Satarsal Hada continued to serve the emperor in the Deccan.

Consequently, Emperor Aurangzeb decided to reward him for his services and also considered establishing Bhagwant Singh Hada as the chief of Bundi. He honor Bhagwant Singh Hada with a grant of a *mansab* of 2500 *zat* and 800 *sawar* in 1658 A.D.[82] Jagat Singh Hada and Bhagwant Signh Hada come back to the Mughal court in 1660 A.D. Upon this return, they were given a *khilat* and a dagger and also given a banner.[83] On his arrival in the Deccan, around the end of 1688, the services of Kishore Singh, the Hada Chief of Kotah were utilized for the occupation of the forts of Raigarh, Basantagarh and Bhavnagr.[84]

1. Mir Bakshi and Subedhar of Deccani's in Mughals Army:

The Deccani nobles were recruited into the Mughal nobility from Akbar's period onwards. The term "Deccani" means "Southern," and the Mughals used this term to refer to those nobles from the Deccani kingdoms i.e. Bijapur, Golconda, and Ahmednagar, who served in the Mughal Empire. The Mughal policy towards the Deccan was influenced by various factors, including, administrative, economic and strategic issues. One major challenge was consolidation, which involved establishing meaningful relations with different interests groups in various parts of the country. Regarding the Deccani states, the Mughals rulers, nobles, and *subedars* each had their own intentions and approaches in dealing with the Deccan states.[85] A significant assessment of Akbar basic objectives in the Deccani states is yet to me made. By the beginning of 16Th century, Akbar understood the relationships among the Deccani states, their impact, and the need to safeguard trade to the Gujarat seaport, particularly in the Surat Hinterland, including Gujarat, Malwa and Khandesh. He also considered the legacy of clashes between Malwa and the Bahmani Sultans over the subjugation of Berar and Konkan, as well as the growing threat posed by Portuguese activities both at sea and on land. These aspects are questions that have yet to be fully elucidated.[86]

In 1600, *Khan-i-Khanan*, who was deputed to the Deccan, and was a close confident of Akbar, played a crucial role. In 1601, after defeating Malik Amber at Nanden on the Godavari, Khan-i-Khanan began an appeasement approach, offering that if he should bring Ali Mardan Bahadur and achieve a treaty of service, the district of Ausa and Dharwar, along with the Port of Blair, would be left to him. At that time, the main enemy of the Mughals was not Malik Amber but Raju Deccani. The combined threat of Malik Ambar and Raju Deccani after the fall of Ahmednagar

highlighted the weakness of the Mughals military weakness and diplomatic position in the Deccan. Akbar realized this weakness but could do little to rectify the situation, without undertaking a Deccan campaign. Akbar adopted diplomatic approach to calm the Deccani condition.[87]

It is Jahangir‘s credit that be familiar with the magnitude of the Marathas in the Deccan. He recognized the Marathas *sardars* as the central figures of confrontation in that region, and made efforts to be successful them over his side. His attempts were successful to some extent. In 1615, many Marathas *sardars* defected to his side.[88] Thus, Jahangir's main purpose in the Deccan was the continuation of Akbar's settlement of 1600.

The accession of ShahJahan virtually marked the end of first phase of the first phase of Mughal relations with the Deccani states. His first step was to send Shaikh Muinuddin to Bijapur to offer an offensive – defensive alliance to Adil Shah, with the objective of partitioning Ahmednagar between the two. This offer aimed of isolate Ahmednagar and forcing it to relinquish all its recent subjugation.[89]

The official documents of Mughal Emperor Aurangzeb states that all nobles who had previously served either Bijapur or Golconda before joining the Mughal service were classified as Deccani. Contemporary writers also mentioned some Marathas born in the Deccan who were considered as Deccani.[90] During the Aurangzeb's reign, there was a large- scale recruitment of Decanis, not only as remuneration for their good service s but mostly as a bribe for their treachery against the Deccan rulers. Aurangzeb focused on recruiting native Deccani's into nobility, excluding Irani, Turani, or Afghan individuals, but including Abyssinians from the western coast.[91] Later on, in the 17Th century, with the advance of Mughal power in the Deccan, there was an influx of the Deccani's, i.e Bijapuri's, Haiderabadi's and Maratha's.

In the table below, I have given detailed lists of various *Mir Bakshi* and *Subedars* from Deccani states, were serving in the Mughal army during the reign of Akbar's to Aurangzeb.

Table 5.2

R.Y	Emperors	Name/Title	Region	Appointment	Mansab/Rank	Source
1598-99	Akbar	Sultan Murad(P) Abul Fazl (Ind.M)	Deccan	Subedar	8000	A.N.III, 756,A. N,III,P-769,771

1599-1600	Akbar	Abdur Rahim, Khan-i-Khanan(I)	Deccan	Subedar	5000/X	M.R,II497(He was Dy. Of Denyal in the Deccan, A.N,III, 756,837.
1599-1600	Akbar	Abul Fazl(Ind. M.)	Khandesh	Subedar	4000	A.N.III, 769,m. Ather Ali,p-29
1604-05	Akbar	Prince Danyial	Deccan	Subedar	7000/X	A.N,III 837.M. Ather Ali, p-32
1608-09	Jahangir	Zahir Beg, Mukhlis Khan(I)	Deccan	Bakshi		M.ather Ali,p-49, Tuzuk, 71
1612-13	Jahangir	Abdur Rahim Khan-i-Khanan	Deccan	Subedar	6000/X	M.R, II, 521, M.Ather.Ali, p-53
1616-17	Jahangir	Khurram (now Shah Jahan	Deccan	Subedar	20,000/ 10,000	Tuzuk, 167M. Ather, Ali, P-62
1617-18	Jahangir	Ibrahim Hussain Khan(t)	Deccan	Bakshi	1000/200	M.Ather Ali Khan,P-64, Tuzuk, 199
1622-23	Jahangir	Khawaja Ibrahim, Aqidat Khan	Deccan	Bakshi	1200/300	M.Ather Ali, p-84, Tuzuk, 374
1631-32	Jahangir	Hakim Khushhal	Deccan	Bakshi	1500/200	M.Ather Ali, p116,

						Lahori, I,421
1645-46	Jahangir	Hisamud-Din Hasan	Deccan	Bakshi	1500/1500	M.Ather Ali, P-199, Lahori, II, 417
1655-56	Jahangir	Safi Khan (x)	Deccan	Bakshi	500/100	M.Ather Ali,294
1617-18	Jahangir	Darab Khan(I)	Berar and Ahmedbnagar	Subedhar	5000/5000	M.Ather Ali, p-70, Tuzuk, 270
1627-28	Shahjahan	Pir Khan, Khan-i-Jahan Lodhi (Af)	Deccan	Subedhar	7000/7000	Lahori, I,199
1628-29	Shahjahan	Zamana Beg, Mahabat Khan (I)	Deccan	Subedhar	7000/7000	Lahori, I,255,M.Ather Ali, p-105
1629-30	Shahjahan	Mir Muhammad Baqar, A'zamKhan(i)	Deccan	Subedar	5000/5000	Lahori, I, 293,Qazwini, 190(a), M.Ather Ali, p-107
1632-33	Shahjahan	Zamana Beg,Mahabat Khan(I)	Deccan	Subedar	7000/7000	Lahari,I 441
1635-6	Shahjahan	Ilahwardi Khan	Burhanpur (H)			Lahori, I(b) 124
1638-9	Shahjahan	Alah Dad, Rashid Khan Ansari (Af)	Burhanpur	Subedar	4000/4000	M.Ather Ali, p-163, Lahori, II,98
1644-45	Shahjahan	Muhammad Aurangzeb(P)	Deccan	Subedar	15000/10,000 Retired	M.Ather Ali, p-192,Lahori,II, 376
1651-52	Shahjahan	Muhammad AurangzebBahadur(P)	Deccan	Subedar	20000/15000	M. Ather Ali, p-

						267, Waris, 142(a)
1652-53	Shahjahan	Mir Muhammad Sa'd	Burhanpur	Subedar	5000/5000	M. Ather Ali,p-300,Adab,116(a)
1659-1707	Aurangzeb	Mulla Ahmad Naitha			6000/6000	
1659-1707	Aurangzeb	Ghazi Randwa Khan	Bijapuri,		5000/4000	
	Aurangzeb	Ikhlas Khan, Abdul Muhammad			5000/4000	
	Aurangzeb	Raziuddin Muhammad	Haidarabadi		4000	
	Aurangzeb	Hasan Khan	Deccani		3000/2500	
	Aurangzeb	Abdur Rahman	Bijapuri		3500/2000	
	Aurangzeb	Manku Bilal	Deccani		2500/1500	
	Aurangzeb	Saif	Bijapuri		2500/1000	
	Aurangzeb	Jalal Afghan (Afghan	Deccani		1500/800	
	Aurangzeb	Raji S/o Afzal Khan			1500/700	
	Aurangzeb	Yusuf Khan	Bijapuri,		1500/600	
	Aurangzeb	Shaikh Abdul Hamid S/o Shaikh Mansur	Bijapuri		1000/1000	
1659-1707	Aurangzeb	Saiyid Nasiruddin Khan	Deccani		1000/800	
	Aurangzeb	Sidi Masud, Masud Khan	Deccani		7000/7000	
	Aurangzeb	Saiyid Abdul Qadir Khan	Deccani		7000/7000	
	Aurangzeb	Saiyid Latif, Sarfaraz Khan	Deccani		6000/6000	
	Aurangzeb	Iftikhar Khan S/o Shariful Malik	Haiderabadi		3000/1000	
	Aurangzeb	Najabat Khan	Haideraba		2500/1	

		S/o Saiyid Muzaffar	di		500	
	Aurangzeb	Abdullah S/o Rustam Zaman	Bijapuri		2000/2000	
	Aurangzeb	Asadullah, Ikram Khan	Deccani		2000/1200	
	Aurangzeb	Sar Andaz Khan Panni (Afghan –	Bijapuri Deccani		2000/1000	
	Aurangzeb	Qazi Haider, Haider Khan	(Munshi of Shivaji)		2000	
	Aurangzeb	Muhammad Khan (Afghan	Bijapuri Deccani		1000/1000	
	Aurangzeb	Hashim	Deccani		1000	M. Athar Ali, Mughal Nobility under Aurangzeb
1659-1707	Aurangzeb	Salabat	Deccani		1500/700	

There was a significant increase in statistical strength of the Mir Bakshi and *Subedars.* While Deccani recruits were admitted in large numbers and given extraordinary high ranks, the recruitments and promotions of others, older sections suffered

Conclusion:

The above mentioned study shows that the states of both Rajputana and Deccan accepted the Mughal sovereginity during Akbar reign. Though there were some states like Mewar of Rajputana and Ahmednagar of Deccan gave tuff resistance to the Mughals. Under Jahangir both of them accepted Mughal sovereginity. However, Akbar made a policy to make Rajputs king of Rajputana as the partners of the Mughal empire. He assigned mansab to them and deputed in various part of the Mughal Empire, either as commander of the army or as governor of a provinces. Most of the Rajputs seemed the rank above 1000 *mansabs.* They served the Mughals with success, Kachawaha of Amber were the most trusted and enjoyed the highest position in the Mughal Empire. Similarly, the Rajputs of Marwar, Bikaner and Bundi served the Mughals as army commanders and tributary chiefs.

From Jahangir periods onwards, Mewar also served as tributary chiefs. It is important to mention Aurangzeb's most important commander belong to Rajputana for e.g, Mirza Raja Jai Singh of Amber, and Raja Jaswant Singh of Mewar managed Mughal sovereginity in various parts of the Mughal Empire.

Although the Deccan states were made Tributaries of Mughal Empire from Akbar's period onwards, the number of the Decanis nobles was lesser than Rajputs nobles. The Decanis nobles were mostly confined to the areas of Deccan. They maintained law and order and suppressed the local rebellion against the Mughals. Marathas nobles served both Shahjahan and Aurangzeb in maintaining sovereginity of the Mughal Empire under Aurangzeb. But when Shivaji found the Maratha state, the situation was changed.

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[2] Ibid, PP.68-69

[3] Ibid, pp-99-101

[4] Fazl Abul, Akbarnama, Vol-II, English Translation by H. Beveridge, Publisher Asiatic Society Calcutta-1907, PP-157-58

[5] Fazl Abul, *Akbarnama,* Vol-III, English Translation by H. Beveridge, Publisher Asiatic Society Clacutta-1939, p.606

[6] Akbarnama, Vol-II, , p. 20

[7] *Ibid*, p.20,22; *Vir vinod ,* P. 1277

[8] *Ibid*, p.45;

[9] In his Akbarnama, Abul Fazl describes the day when the Mughal emperor invited the Rajah to the court and bestowed robes of honour upon him, his sons, and his relatives. Akbar was seated on the back of an elephant that, in its intoxication, was running in all directions. H.M. approached the Rajput, who demonstrated their allegiance and stood alongside the Emperor. Akbar enquired about the Rajah and remarked with his humorous articulation, "We will support you, Rajah."

[10] *Ibid*, P. 45

[11] Ibid, pp .157-58

[12] Ibid, P.451

[13] *Tuzuk-i-Jahangiri or Memoirs of Jahangir*, Eng. Trns. by Alexander Roger & Edited by Hennery Beveridge, Publisher- Royal Asiatic Society London-1909, P-266.

[14] Ibid, P.10

[15] Ibid, PP.4-5

[16] Ibid, P.10

[17] *Akbarnama,* Vol-III, p-786 *Tuzuk-i-Jahangiri*, P.7

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[20] *Akbarnama,* Vol-III, P.20

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[25] Ibid, p.296

[26] Sarkar Jadunath, *History of Jaipur,* ed. Raghubir Singh, orient Longman, Hyderabad, 1984, p. 101

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[30] Rajasthan District Gazeteers Jaipur, p-44

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[32] Sharma Ram Shri, The Religious Policies of Mughal Emperors, P-130.

[33] Viond, Veer, *History of Mewar*, ed. Kaviraj Shyamaldas, Vol-II, Publisher MotiLal and Banarsi Das, Delhi, p-1275

[34] Ain-i-Akbar, Vol-II, P-457

[35] *Akbarnama,* III, p.5.

[36] Ibid, pp. 814-15

[37] The following Rathors were designated as provincial Diwans: Keshav Das Rathor (Diwan of Agra), Ram Rai (Diwan of Delhi), Ram Das Rathor (Diwan of Bihar), and Rai Ram Das (Diwan of Ahmedabad) *Akbamama,* II, pp.80-81, HI, p.413, 670]

[38] *History of Mewar,* Vol- II, p.815

[39] For detail accounts of the military services rendered by the rulers and chiefs of Jodhpur see. *Akbarnama, III,* pp.80-81,413, 670; *Ain,* I, p.475, *Veer Vinod,* pp. 815-17

[40] *Akbarnama,* III, p.669

[41] *History of Mewar,* Vol- II , pp. 815-16

[42] *Jodhpur Khyat,* p. 122

[43] *History of Mewar*, Vol- II, p. 817

[44] Ibid, p.817

[45] Ibid, p.772

[46] *Ibid*, P.212

[47] *Jodhpur Khyat, I,* p. 122

[48] Fazl Abul, *Ain-i-Akbari*, *Vol. 1,* Tr. by H. Balochmann, Rpt. Low Price Publications Delhi, 2011, p. 828

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[52] Ibid, *P*. 137

[53] Ibid, P.148

[54] Ibid*,* P.148

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[65] *Akbarnama*, Vol-III p-511

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[70] *Relation Of Hadas With Mughal Emperors*, Publisher Singata Printers, Delhi-1916, p-51

[71] Ibid, p. 53

[72] *Akbarnama,* vol-III, p. 210

[73] *Relation Of Hadas With Mughal Emperors,* P-76.

[74] Ibid, p. 77

[75] Ibid, p-78 Tod narrated a story, "on the death of the queen Jodha Bai, Akbar commanded court-mourning, and that all might testify a participation in their master's affliction, an ordinance issued that all the Rajpoot chief, as well as the Mooslem leaders, should shave the moustache and the beard.

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[79] Ibid, p-185-86

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[83] *Alimgirnama*, p-466

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[85] *Mughal Religious Policies, The Rajputs and The Deccan*, P.112

[86] Ibid, p.113

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JEEVAN SINGH
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1. Jeevan Singh, Dr. Dinesh Mandot, "Organization of Mercantilists System of Rajputana and Deccan States" – A Study Under Akbar to Aurangzeb Reign, Juni Khyat, Vol. 1, Issue July –December 2023, ISSN 2278-4632 , pp.102-115 .
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1. Jeevan Singh, 'Amber Fort: Its Architectural and Strategic Description 16Th &17Th Century A.D, Paper Presentation on March 9-2024, Dasmesh Girls College Chak Alla Baksh, Mukerian Punjab.
2. Jeevan Singh, for the successful participation in the National Conference Organized by School of Social Science, Cluster University of Jammu & Intangible Cultural Heritage Department, Heritage Society, Patna on theme of , " Role of Women in the Preservation of Culture" March 09, 2022.

Name & Signature of Scholar Name & Signature of Supervisor

Organization of Merchants of Mughal Rajasthan

Jeevan Singh • Dr Dinesh Mandot

An attempt is made in this research paper to trace the organization of Merchants system in the Rajasthan under Akbar to Aurungzeb reign. Merchants system contributes, in a large measure to the prosperity of the society during the Mughal times. In this paper it is intended to examine, Organization of Merchants and their production, role of state patronage of merchants trades routes and their safety and security merchants class, the means of communication, the availability of the raw material for manufacturing goods as well as finished goods, the enterprising spirit and the contribution of merchant class to the prosperity of the society during the Mughals.

Key Words : *Beopari, Banjaras, Hundi, Sarraf, chhatund, Rahdari, Karkhanas, Baniyas Marwari, Chhint, Tamgha, tanda, Mir-Bahari Dadan, Amanat, Faujdars, Watan-Jagirdars, Subedars.*

Introduction

Mughal Empire form Akbar's to Aurangzeb was a period of Renaissance of India. During their reign technological advancement of the Empire influenced the economic life of the people. There were long lists of commodities which find reference among the items of imports and exports during the Mughal Empire. The Mughals Emperor were well aware of the hazards of travels and ordered their *jagirdars, mansabdars* and even Rajas of Rajputana made strong measures to maintaining of peace and security in the empire. During that time trade had grown significantly. Every community had regular markets in nearby towns or *qasba* where the residents from the neighbouring areas could sell and buy commodities. *Hundi,*

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Jeevan Singh
Research Scholar
Department of History,
Bhagwant University Ajmer,
Rajasthan
jeevanrajputbani02@gmail.com

Dr. Dinesh Mandot
Supervisor
Prof. Department of History,
Bhagwant University Ajmer,
Rajasthan
dmandot@rediffmail.com

International Journal for Multidisciplinary Research (IJFMR)
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Amber Fort: Its Architectural and Strategic Description, 16Th & 17Th Century A.D

Jeevan Singh[1], Dr Dinesh Mandot[2]

[1]Department of History, Bhagwant University Ajmer, Rajasthan
[2]Prof. Department of History, Bhagwant University Ajmer, Rajasthan

Abstract:
The fort has been attracted to Rulers of the states since ancient times. It was a symbol of prestige, Glory, power of Kingdom or Reign, in the contemporaneous ages of civilization. The skill and practice of constructing forts in India has recorded about 3000B.C. During the Medieval period the Rajput clan of Mewar, India, were prolific builders of Forts, struggle and proud of state and alertness towards security and safety of Forts in their regions. The study reveals that Inspite of harsh physical terrain, relief features, landscape and resources, rigid – intact rocky cliff hillock and strong fortification structure of Amber fort was marked as the architectural marvelous upto 17th century A.D. The architectural features of Amber Fort was known for its artistic Rajput style of elements with its huge ramparts and series of Gates and cobbled, paths and the beneath of these forts their lies a Moata Lake. The water of these lakes was the main source of Amber palace. The fabulous Amber Fort is a widespread palace complex that has been constructed with light yellow and pink sandstone and with white marble. Abul Fazl Akbarnama and *Ain-i- Akbari*, Abdul Qadar Badaoni *Muntakhab - ut - Tawarikh*, and Khawaja Niazam–ud- Din Ahmed *Tabaqat-i- Akbari* gives considerable attention to the significance of this fort from military point of view. The fort of Amber also finds special mention in the Mughal sources.

Keywords: Suk Mandir, Diwan-e-Khas, Sheesh Mahal, Maota Sarovar, Pol, Jenana, Dogra

Background:
Architecture, the mother of all Arts, has been most vigorously cultivated in India through the centuries. The early developments are found in the excavation sites i.e, ancient ruins of Mohenjodaro and Harappa take back the Indian Architectural tradition around 3000B.C. The artistic custom of India architecture passed from generation to generation as a caste craft since 2000 years ago, and were responsible for the creation of wonderful structure of any civilization can be proud.[1]
The term Indian architecture needs clarification. Geographically, construction of whatever origin and style built anywhere and at any time in India may bear the designation. Like modern scientific invention, such as telegraphy, radio, gramophones, internet, etc, architectural stuff and styles of pillars, arches, domes, etc., migrate all over the civilized world. Thus construction with some unique features of various Europe, Byzantine, Persia and Mogul styles may be observable in India. They are not, however, usually designated as works of Indian architecture, which is generally understood in the limited sense of Hindu architecture only.[2]

of this historic fort. After reading my article they will come to know in detail about the above-mentioned architecture. The awareness will make the person interested to visit physical to such historical place, which will create the revenue for the state in the shape of tourism. The local inhabitant of that area is getting the opportunity of employment from tourism. The fort which is being visited by the foreigners will help native earn more money. And it is important to mention a type of town or market emerged around the fort.

Conclusion:

That the Fort meant for military purpose and defense of the royal family, expresses the cultural identity of Rajasthan. It tells the History of Amber state in terms of Architectural development. Though it was built to strengthen the security of Royal family, there was increase in urbanization process as markets, roads, were built around the fort. Moreover, sum of the material, particularly wooden material imported from Maharashtra, which boosted trade and commerce between Rajputana and Deccani states. The feature of the fort shows that Artistic design provided opportunity to the craftsman for employment. Thus Amber fort has played most important role in the making of History of the region.

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[4]The town Amber has taken its name from *Ambikeshwara* (a title of Shiva), but other derive it form *Ambarisha,* the son of Mandhatta and King of Ayodhya. Its full name is said to have been *Ambarikhanera,* which gradually contracted to *Amber* or *Ambi*ner, Erskine, K.D, p-255.

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[7] Personal visit at the Amber fort on 2022

[8] Personal Visit in the Amber Fort on 2022.

[9] Inscribed on the Marble Plate were kept inside the Amber Fort.

[10] It was palace complex or Fort consisted of three sections, constructed by Dogra Ruler Raja Suchet Singh (1822-1844 A.D) at Ramnagar in Udhampur. Jammu and Kashmir, Source from Wikipedia the encyclopedia.

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CURRICULUM VITAGE

Jeevan Singh

Mobile No: 9596857187
Email: jeevanrajputbani02@gmail.com

➢ OBJECTIVES:

Desiring a role that leverages my academic expertise and research background in Social Sciences to contribute to the success of the institution. Seeking a profession that allows me to utilise my knowledge, insights, and abilities while fostering innovation and creativity for advancement and professional development. To engage in a stimulating environment that provides the opportunity to apply my skills effectively. Engage in perpetual innovation and learning. I perceive my greatest strength to be a profound sense of honesty, coupled with a thoughtful approach, and I hold a firm belief in the values of persistence and diligent effort.

➢ ADDRESS:

➢ PERMANENT:

R/O - Sangaldan
Tehsil -Gool
District - Ramban,
Jammu and Kashmir (UT)
Pin code - 182144

Date of Birth	**:**	02.Feb; 1987
Gender	**:**	Male
Marital status	**:**	Married
Father's Name	**:**	Shanker Singh
Nationality	**:**	Indian
Languages Known	**:**	English, Hindi Dogri, Urdu

➢ ACADEMIC RECORD :

S. No	Examination Passed	University/Board
1.	10^{Th}	JKBOSE

2.	12Th	JKBOSE
3.	B.A	UNIVERSITY OF JAMMU
4.	M.A	UNIVERSITY OF JAMMU
5.	B.Ed	UNIVERSITY OF JAMMU
6.	JK SET	UNIVERSITY OF KASHMIR

➢ DETAILS OF RESEARCH WORK :

Research period	**Title of work/ Topic of Dissertation/Thesis**	**University**
M.PHIL	*Local Identities in the sources of Mughal Empire under Jalal-ud-Din Mohammad Akbar*	University of Jammu
Ph.D	*Mughal Relations With The Regional Powers Rajputana And Deccan States, "1556-1707 A.D"*	Bhagwant University

➢ COMPUTER PROFICIENCY :

- Well acquainted with Microsoft Windows Office package like Word, Excel, Power Point,
- Excellent knowledge of Internet access and browsing and searching web based resources using various browsers and applications.

➢ ACHIEVEMENT:

Mughal India (1550-1605): Swayam Online Course Certificate

➢ ARTICLE PUBLISHED IN UGC CARE JOURNAL:

- ***Organization of Mercantilists System Of Rajputana – A Study Under Akbar's To Aurangzeb Reign.***
- ***Amber Fort: It's Architectural and Strategic Description, 16^{Th} & 17^{Th} Century A.D.***

➢ CONFERENCES ,WORKSHOPS &WEBNAR:

- Paper Presented on topic, ***Amber Fort: It's Architectural and Strategic Description, 16^{Th} & 17^{Th} Century A.D*** at Dasmesh Girls College Chak Alla Baksh, Mukerian Punjab
- Participation in the National Conference organized by Social Sciences, Cluster University of Jammu & Intangible Cultural Heritage Department, Heritage Society, Patna On the theme of: **Role of Women in the Preservation of Culture.**

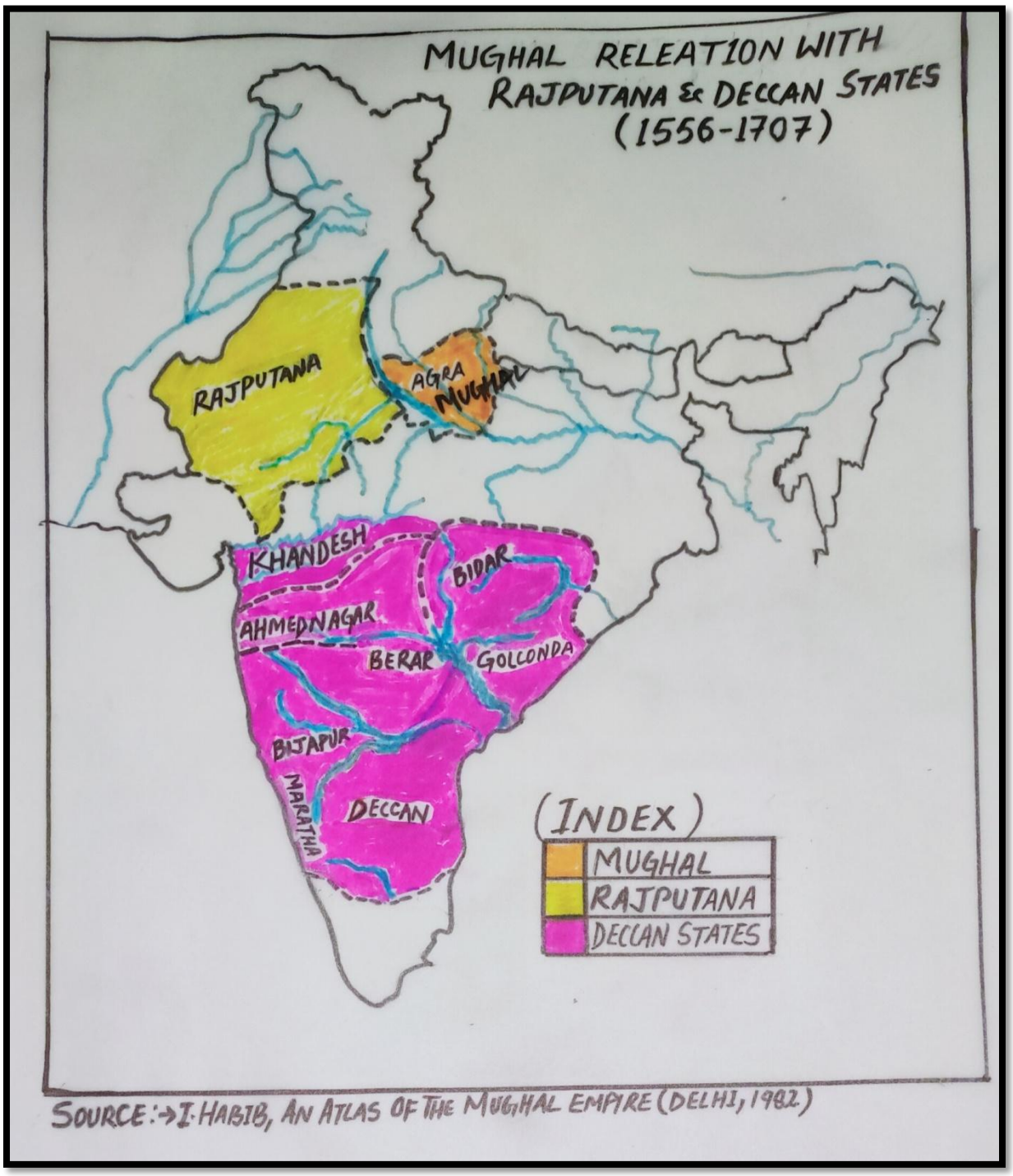
- Paper Presentation on topic***: Trade and Trade Routes in the Subeh of Lahore under the Mughals,*** at Punjab History Conference (45Th Session) March 15-17, 2013.
- Paper Read entitled ***Towns and Cities in the Subah of Lahore during the Reign of Jalal-ud-Din Muhammed Akbar(1542-1605***) At South Asian History Conference Department of History Punjabi University, Patiala (Punjab) on 17.10.2014.
- Read Paper entitled: ***Local Industries and their relation with the Mughal Emperor Jalal-ud-Din Muhammed Akbar (1542-1605) in the Subah of Lahore,*** at Department of Punjab Historical studies Punjabi University, Patiala (Punjab) on March 2015.
- *National Webnar on****, "Recent Trends of Indian Historiography in the light of Oral Tradition,*** *Organized by* Department of History, Dr. Harisingh Gour Vishwavidyalaya, Sagar, M.P & ICHAR

➢ DECLARATION :

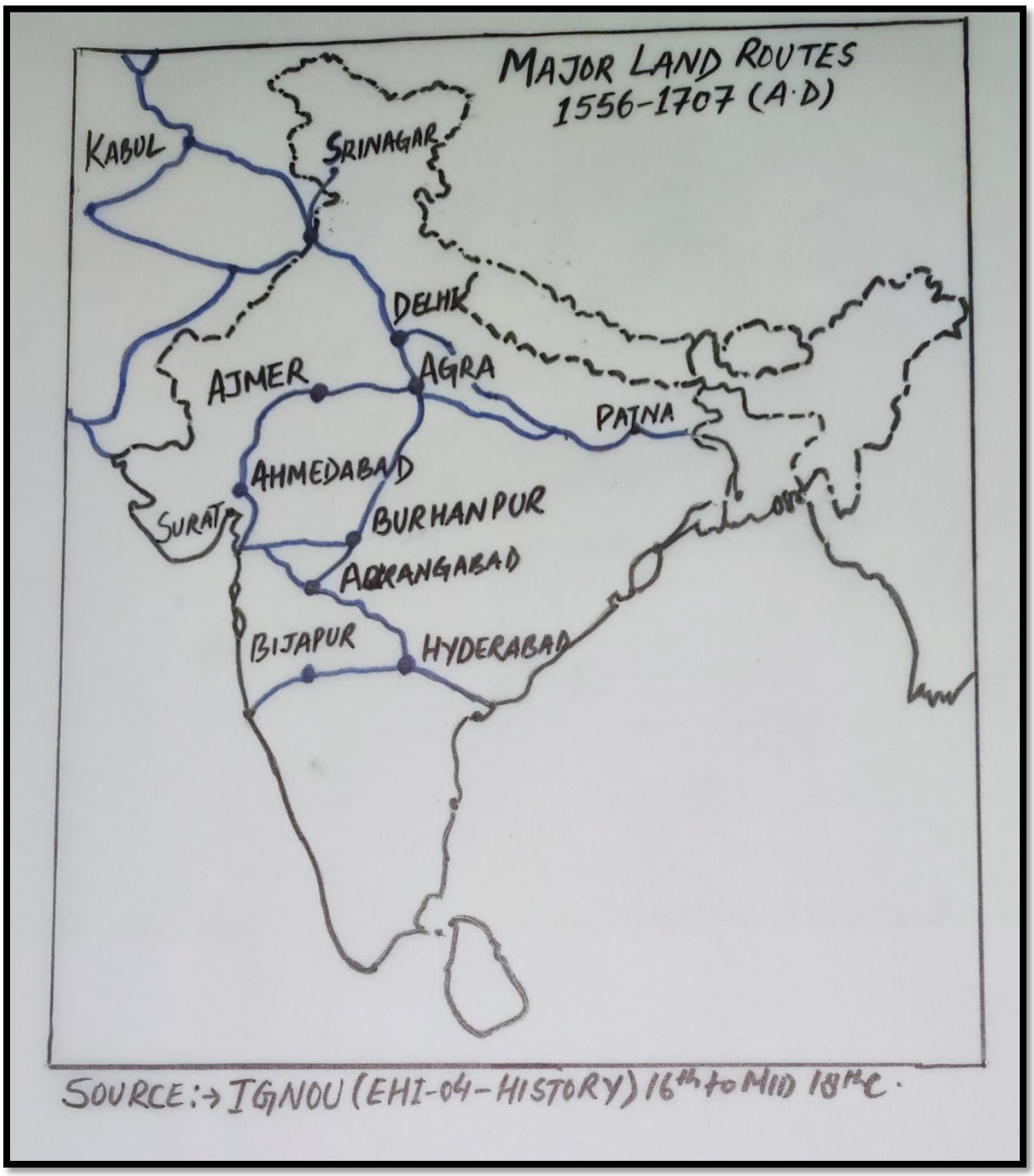
I do hereby declare that all the entries made above are true, complete and correct to the best of my knowledge and belief and I can provide authenticated document on request:

Place: …….. **Yours sincerely**
Date: **Jeevan Singh**

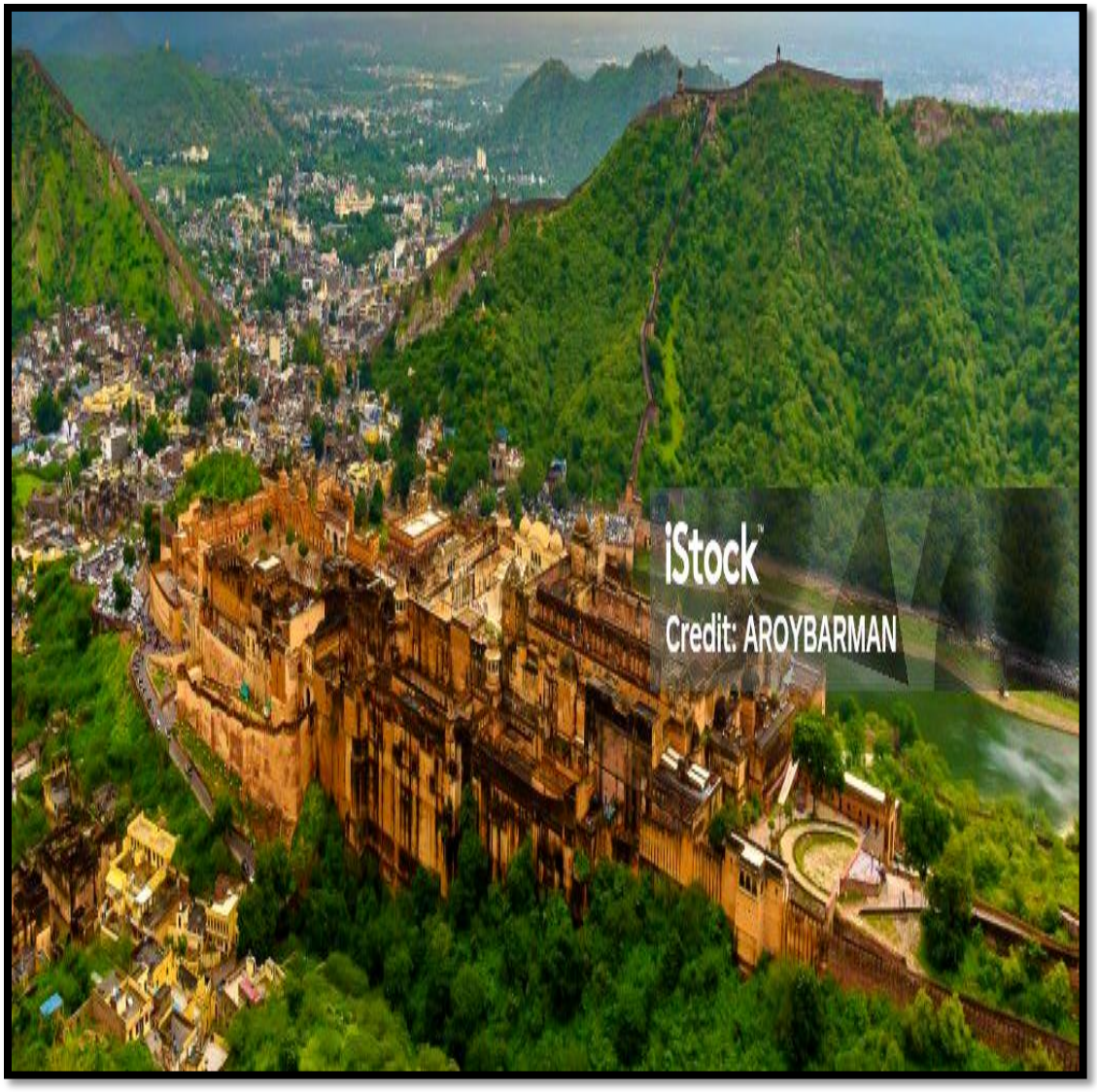
POLITICAL MAP OF RAJPUTANA AND DECCAN STATES UNDER MUGHAL EMPEROR ALBAR'S TO AURNAGZEB



MAJOR LAND ROUTES FROM AKBAR TO AURANGZEB PERIOD(1556-1707 A.D)



AMBER FORT



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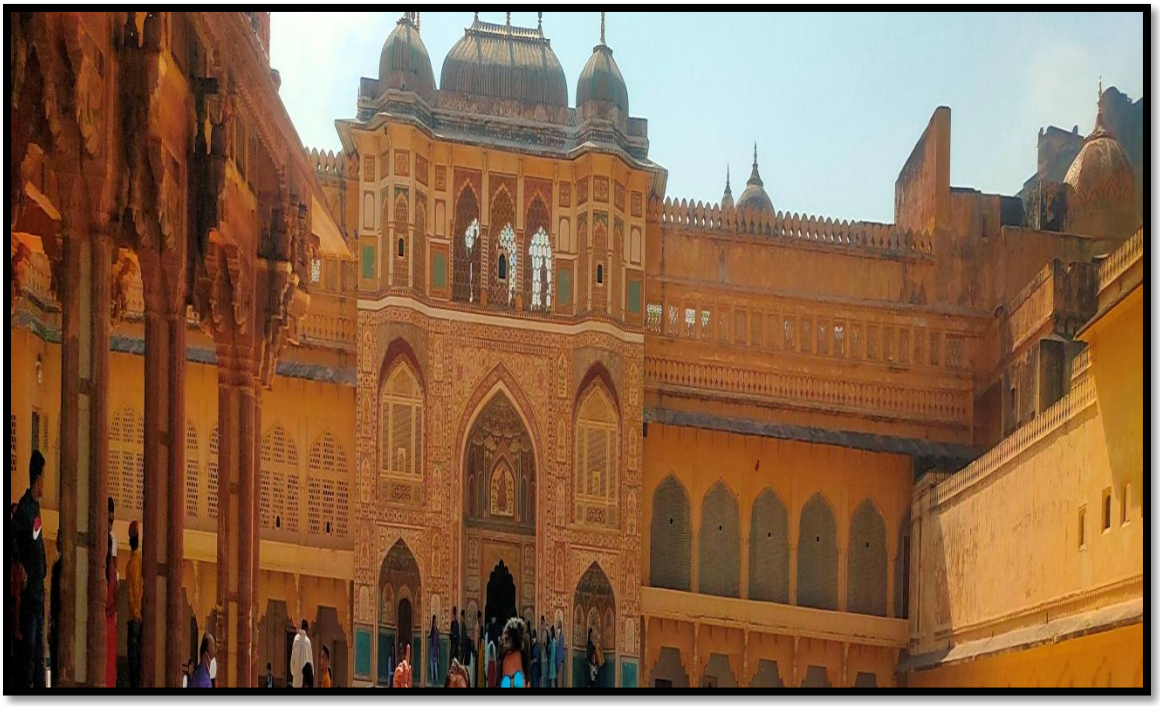
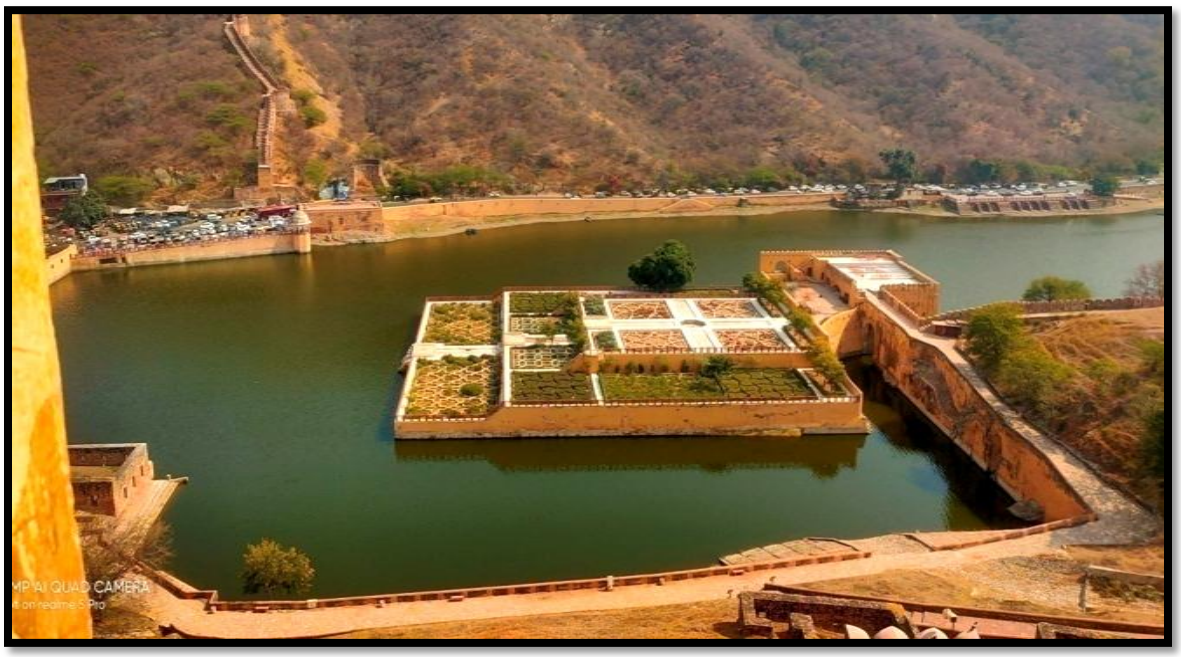
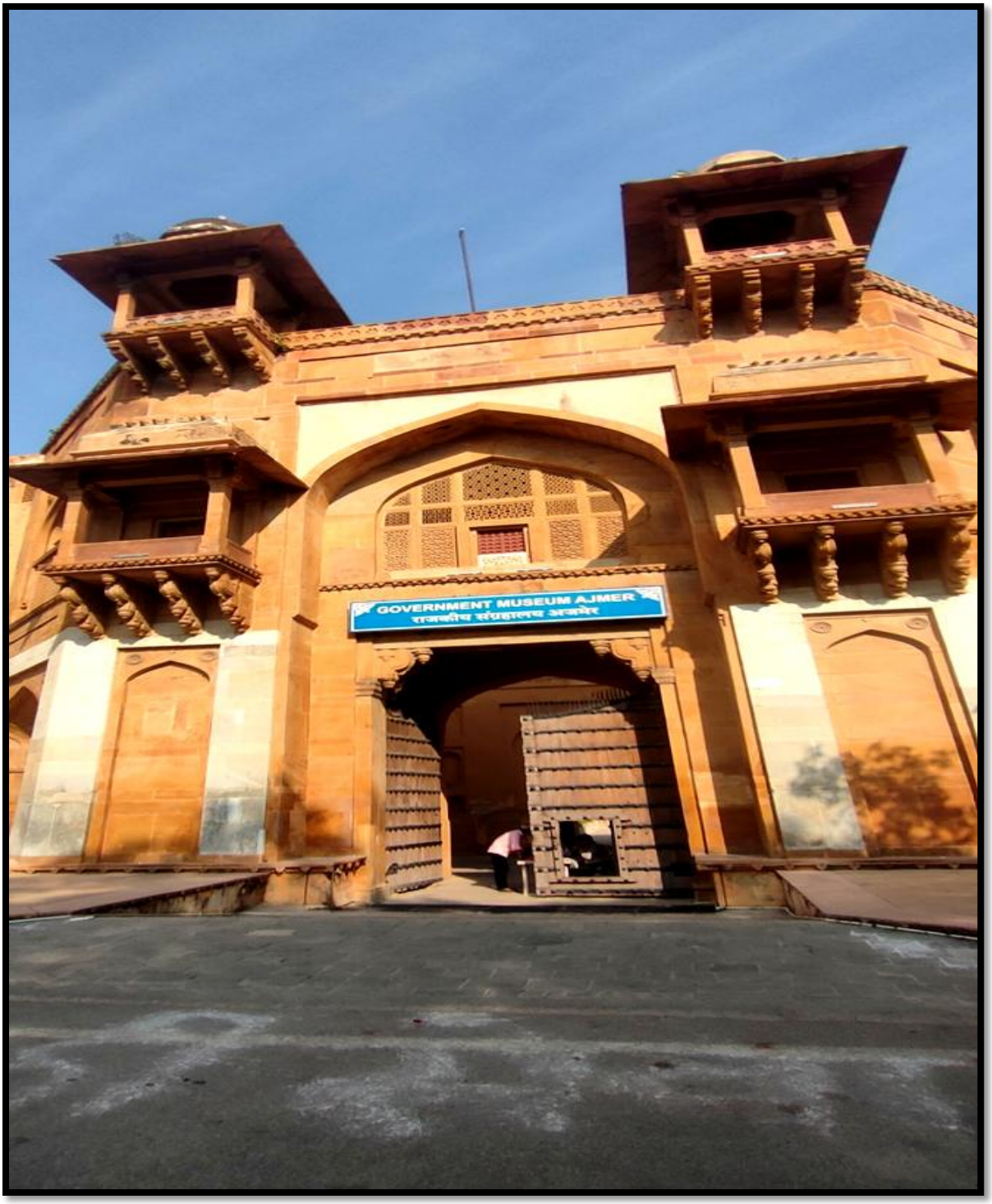


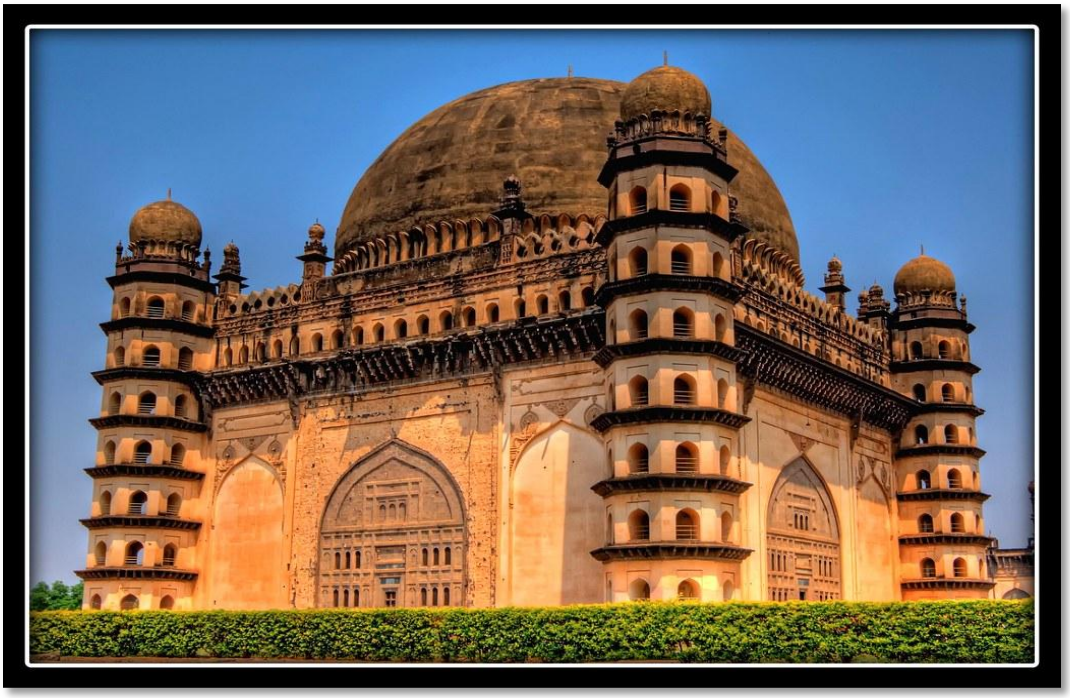
EXTERIOR ARCHITECTURE OF AMBER FORT (FLOATING GARDEN)



GOVERNMENT MUSEAUM AJMER



GOL GOMBUZ



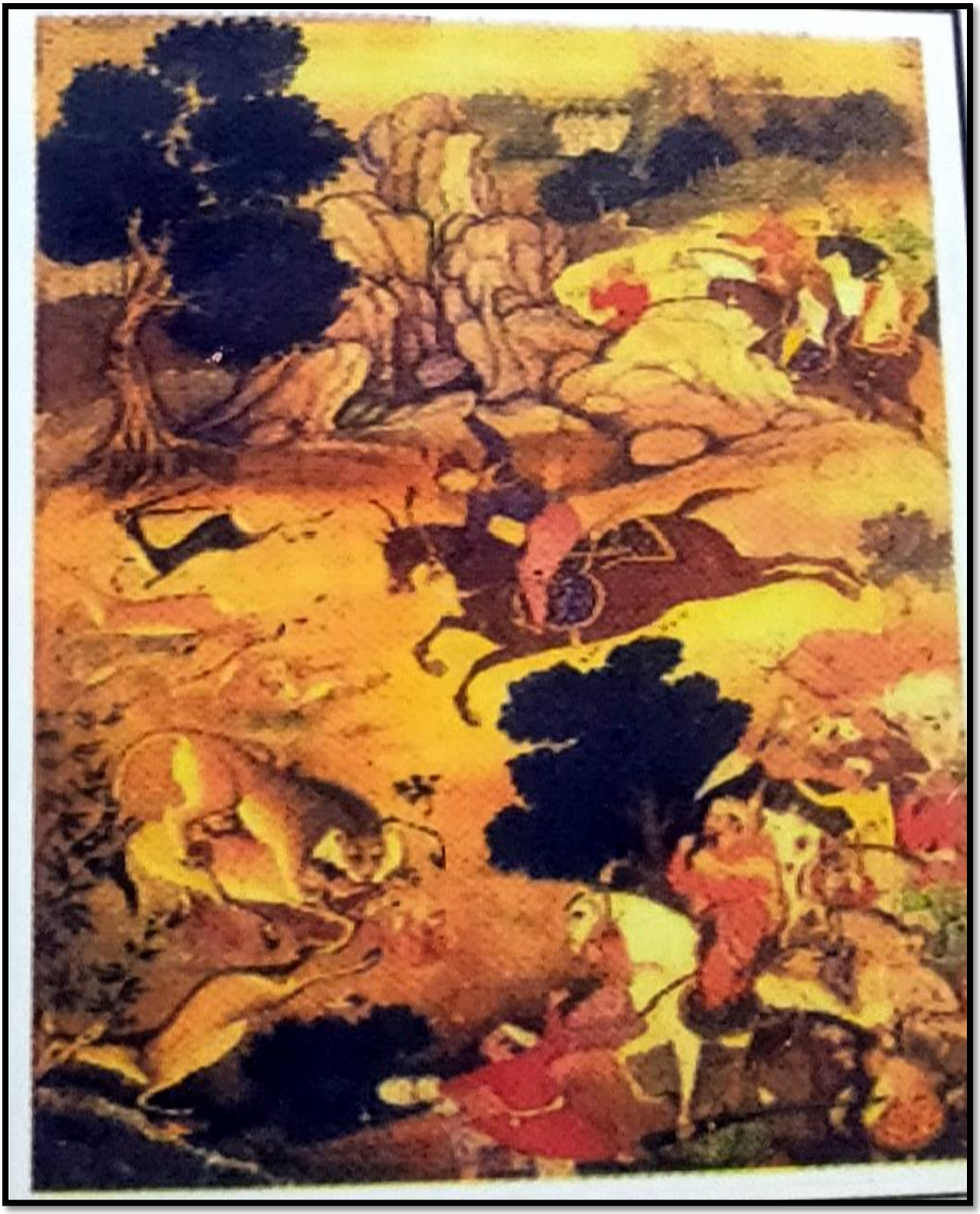
WALL ARCHITECTURE OF RAIGARH FORT

DOOR ARCHITECTURE OF RAIGARH FORT

WEAPONS OF RAJPUTANA, MARATHAS

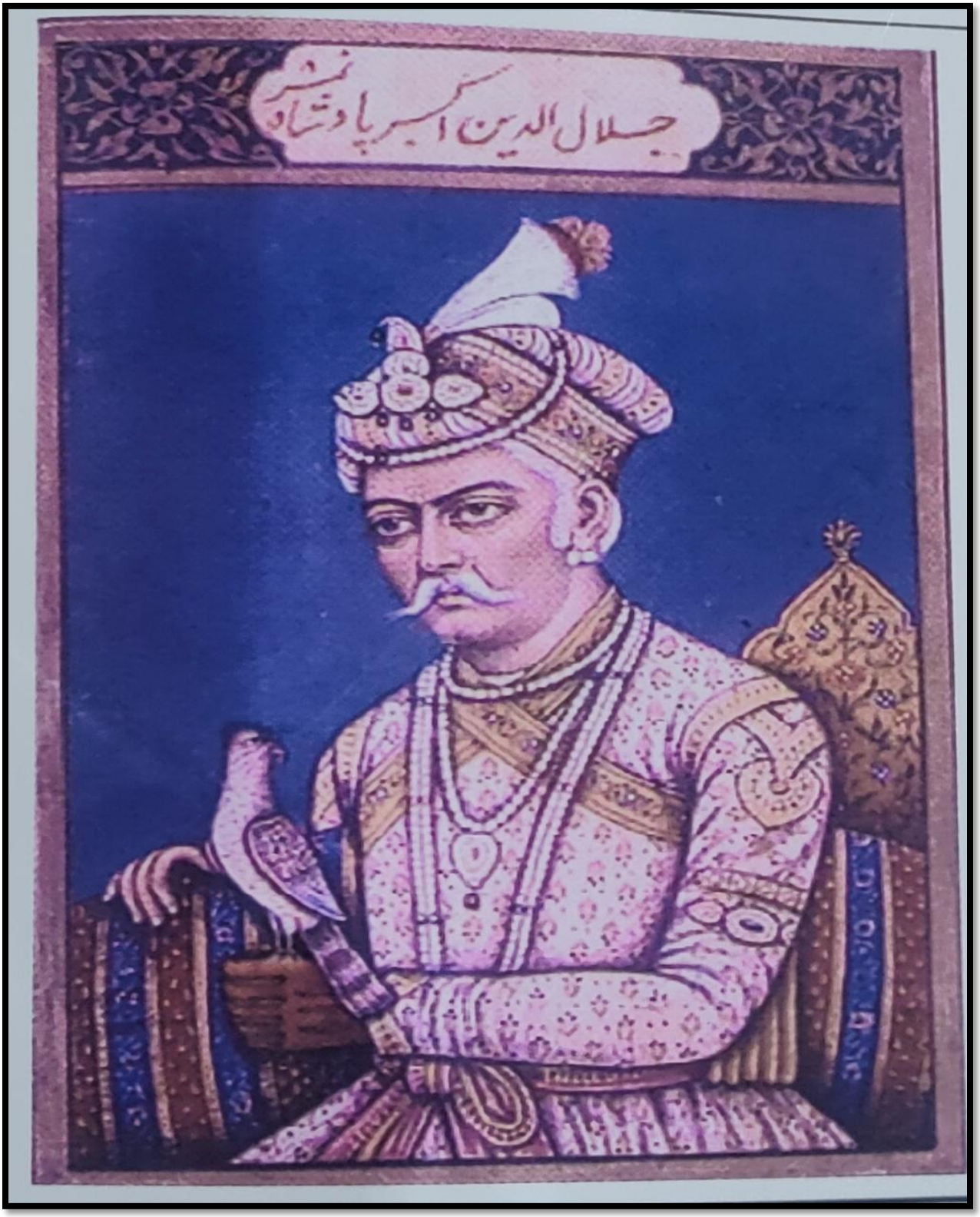
PAINTING OF RAJPUTANA AND DECCANI STATES

AKBAR'S HUNTING 1598-1600 A.D



RADHA KRISHANA PAINTING

JALAL-UD –DIN MOHAMMED AKBAR (1556-1707)



MAHARANA PARTAP SINGH (1540-1597)

MAHARANA PARTAP SINGH AND SHAKTI SINGH